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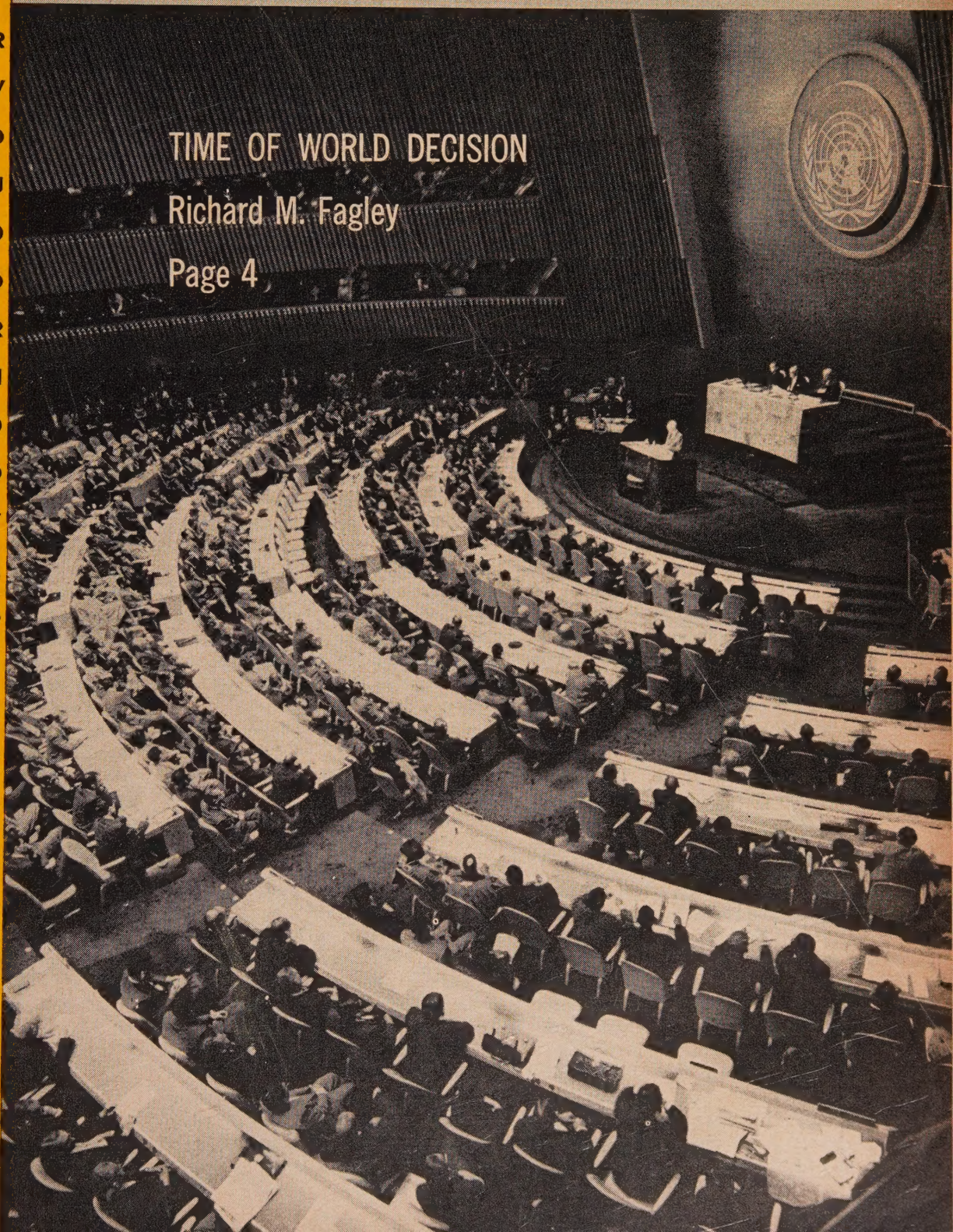

TIME OF WORLD DECISION

Richard M. Fagley

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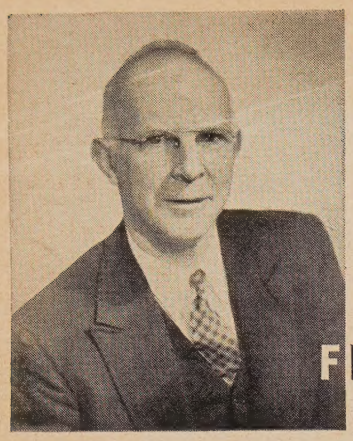

FROM THE CO-PRESIDENTS' VIEWPOINT

FOR THE proposed Constitution of the United Church of Christ to be declared in force by the General Synod next July in Philadelphia it is necessary that by June 1, 1961, no fewer than two-thirds of the thirty-three synods of the Evangelical and Reformed Church and no fewer than two-thirds of the 5,500 Congregational Christian churches voting shall have approved it. The voting then is of great concern to all. Because of the particularly large number of Congregational Christian actions involved it may not be inappropriate to make some comments relative to them.

From the point of view of the United Church of Christ the primary question is whether or not the Constitution approved by the General Synod in Cleveland last July will be found acceptable by the requisite number of synods and churches and so make it possible for the General Synod next July to declare it in force. For the Congregational Christian churches it may be said that the primary question for each of them is whether it will or will not become a member of the United Church of Christ. For it is understood that when a Congregational Christian church votes "yes" on the proposed Constitution, in addition to the effect the vote will have on the adoption of the Constitution for the United Church of Christ, it is thereby voting to become a part of the United Church. A "no" vote will be just the reverse in both respects (unless in a separate action the church votes to become a part of the United Church).

This is mighty important business! Action will be taken only with a great sense of responsibility. Several people and churches have suggested desirable procedures for local Congregational Christian churches to follow in considering both the problem and certain legal concerns.

For nearly a score of years the Executive Committee of the CC General Council has been urging local Congregational Christian churches to study carefully all the factors involved in the union. Since 1947 the final draft of the *Basis of Union with the Interpretations* has been in the hands of the ministers and churches. Uncounted thousands of interpretative documents have been distributed and studied. "Both sides" of the question have been presented and discussed for years. "Both sides" of the question now before the churches should be carefully considered. But, note clearly what question now is before the Congregational Christian churches.

Years ago the question before the churches was an academic one. It was: "*Should* the Evangelical and Reformed Church and the Congregational Christian churches unite?" After years of study and debate of "both sides," that question was answered in the affirmative. The next question was a practical one: "*How* can they unite?" After years of study and debate of "both sides" of that question it was answered in the formulation of the *Basis of Union with the Interpretations* and the formal union of the Evangelical and Reformed Church and the General Council of Congregational Christian churches at Cleveland on June 25, 1957.

Presently history is posing another question for the local Congregational Christian churches. Succinctly put it is for each: "*Shall* this particular Congregational Christian church become a part of the United Church of Christ or *shall* it withhold its participation?" This is the question that now needs to be looked at from "both sides." This is the one on which a definitive answer may be made —in fact must be made either by action or inaction. The earlier questions on *should* and *how*, for better or worse, have been answered. It could be a source of confusion for a local church to focus its attention on either of the two questions that already have been answered.

The question for a local Congregational Christian church at this time is not "*Should* there be a United Church of Christ?" It is not "*Can* there be a United Church of Christ?" The United Church exists and is impressively active and has increasingly been so since the union. The question before the local Congregational Christian church is this: "Shall *we* become a part of the United Church of Christ and thus continue with the great body of the Congregational Christian churches that are uniting without break in their historic continuities?"

Similarly, for years the Executive Committtee has encouraged full exploration of the legal proprieties to be observed by Congregational Christian bodies sharing in the United Church of Christ. Most conferences long since have collated the statutes in their states relevant to the union for Congregational Christian bodies. It would be an excellent thing for every local Congregational Christian church to ascertain whether such a collation of legal citations is available from its conference. In any event it should be emphasized that in making exploration of the legal matters, the investigation should be made as a free inquiry. Concerning some recent direct and indirect suggestions to local churches, the most competent legal adviser I could find wrote:

(Continued on page 31)

Fred Hoskins

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

UNITED CHURCH HERALD

VOL. 3, NO. 19 OCTOBER 20, 1960

COVER STORY: The momentous fifteenth session of the General Assembly of the United Nations, meeting now in New York, features a star-studded "cast," an unprecedented number of top political figures.

This is the most critical session of this body that above all others in the arena of world affairs stands as the guardian of civilized values.

Our cover photograph (an exceptionally vivid picture by courtesy of the photo distribution office of the U.N.) presents a general view of the assembly on the day President Dwight D. Eisenhower spoke. See the perceptive article "Time of world decision" by Richard M. Fagley on page 4.

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Time of World Decision

RICHARD M. FAGLEY

THE United Nations, at the youthful age of 15 years, confronts in the present stage of the postwar crisis a man-size challenge. Now is a time of testing for the peoples and governments of this international society. Now is the time of inescapable world decision in certain crucial areas—inescapable because drifting is itself a form of decision.

One area is the complex and baffling problem of disarmament, the problem of reversing the fateful and costly race in arms under agreed and trustworthy safeguards. Another is the struggle to accelerate the development of largely inexperienced, low-income societies within a framework of freedom.

A third challenge is the new Soviet effort to emasculate the United Nations precisely when it offers new promise as an instrument of peaceful change and as "a center for harmonizing the actions of nations in the attainment of . . . common ends." These three major issues are related in important ways and each has an insistent claim to attention.

Let us look first at the newest crisis, the Soviet threat to undermine the U.N. by destroying the independence and effectiveness of the office of Secretary General. While the proposal to substitute a triumvirate for the Secretary General is the stalking horse in this attack on Dag Hammarskjöld, the heart of the matter is the effort to label him as a man from the West, as *a priori* biased, and thus to destroy the basic confidence on which much of the effectiveness of the competent Secretary General depends.

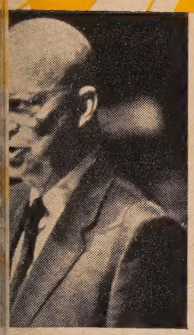
Bearded Cuban Premier Fidel Castro has made his decision. On the floor of the United Nations General Assembly he embraced Soviet Premier Nikita Khrushchev.

The skillful effort under his direction to contain the explosive dangers of the Congo situation through a U.N. presence and assistance was a setback to Soviet plans to exploit chaotic conditions. It also offers a dramatic illustration of the potentialities of U.N. action in other areas of tension, where the power conflict might otherwise become overt. By the same token, the U.N.'s progress in the field of peacemaking places restrictions on unilateral action "in the world-wide fight for power and influence." The Khrushchev campaign strikes at this "stumbling block" to Kremlin designs.

Mr. Hammarskjöld made a fighting though temperate rebuttal of the Khrushchev arguments, making clear that it was his impartiality rather than partiality that was under attack. On this issue, he said in a memorable sentence, he would rather see his office "break on strict adherence to the principle of independence, impartiality and objectivity than drift on the basis of compromise."

The Western leaders have given strong support to this position. But neither they nor the Secretary General himself can defeat the Khrushchev campaign. Only a strong and concerted stand by the uncommitted countries, whose interests and safety are most in jeopardy, has a chance to reverse this Soviet effort to weaken the U.N. For the new countries, fearful of being caught in Soviet-Western tensions, the current crossroads indeed present a time of decision.

The protracted and frustrating discussions on disarmament over the past fourteen years, in which propaganda has so often alternated with more serious exploration, are likewise reaching a critical point so far as one can judge from incomplete data. It is in any case clear that delay complicates the task of

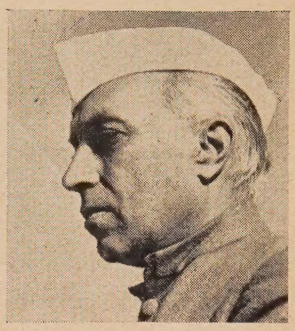


The President

Britain's Macmillan

Tito of Yugoslavia

Nkrumah of Ghana



India's Nehru

reaching the kind of reliable agreement that could roll back the arms race.

Delay increases the number of atomic powers, adding to both the technical and political obstacles to international controls. Delay may lose the most propitious chance to internationalize outer space, as President Eisenhower reminded the General Assembly. Delay and the continued race in missiles reduce the chances of an agreed and successful system of safeguards against surprise attack or war by miscalculation. Delay may even defeat the modest effort for the controlled elimination of nuclear tests.

There is another vital consideration in speaking of a critical point in regard to disarmament. In the first years of the atomic age the Kremlin demonstrated —for example in Mr. Gromyko's double talk in the U.N. Atomic Energy Commission—that it would not seriously negotiate from a position of inferiority. Soviet successes in the atomic and particularly in the missiles field have changed the strategic situation, and brought in the "balance of terror" that characterizes the present situation. If the Soviet leaders recognize that their temporary advantage in rocketry will be overcome, given further delay in disarmament, they may soon be ready to negotiate at long last. Britain's Prime Minister Macmillan has indicated a practical way to move forward through technical studies.

There is no surety, of course, that even so the Western distrust expressed in insistence on effective controls or the Soviet distrust expressed in fear of them can be overcome. But at least a better opportunity for headway may be at hand, an opportunity easily lost through delay.

One of the main factors militating against far-reaching agreements on disarmament is the instability of the lands of rapid social change on three continents. These countries are caught in a fourfold revolution: the struggle for nationhood and independence, the ferment of social injustice, the "revolution of rising expectations" and the pressures of the population explosion.

They are trying to telescope history, to catch up with the twentieth century in a few short decades—and most of them are attempting this "great leap forward" by methods of consent and the hope of a free society. With largely inexperienced leadership, they face an enormous task. Success or failure may well hinge upon the amount, the persistence and the wisdom of the aid provided by the high-income societies.

> A period of crisis is always a period of opportunity. If this meeting of our Assembly is dramatic, it may well be historic. It may mark the beginning of a period of deterioration, ending, so far as human intelligence can foresee, in tragedy. Or it may be the beginning of better things.
>
> *Prime Minister Macmillan*

For a decade there have been efforts to increase public and private assistance to the less-developed countries. As of last year, on the basis of U.N. studies, the grand total of developmental assistance in all forms could be calculated at roughly $5 billion. In this effort the U.N. and related agencies have played a useful if modest part—though the U.N. has not as yet shouldered its larger responsibility for leadership in an over-all strategy of world-wide development. Lacking such a strategy, the various programs have made for a total of insufficient scope and balance in a number of critically situated countries. As I have argued elsewhere, the health programs opening the door to new population pressures have not been matched by efforts of comparable effectiveness in education, agriculture, industry or social development.

The result is that more and more of the low-income countries find the sacrifices required for substantial improvement of livelihood terribly difficult to

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Dr. Fagley is executive secretary of the Commission of the Churches on International Affairs. Photos by Wide World, New York.

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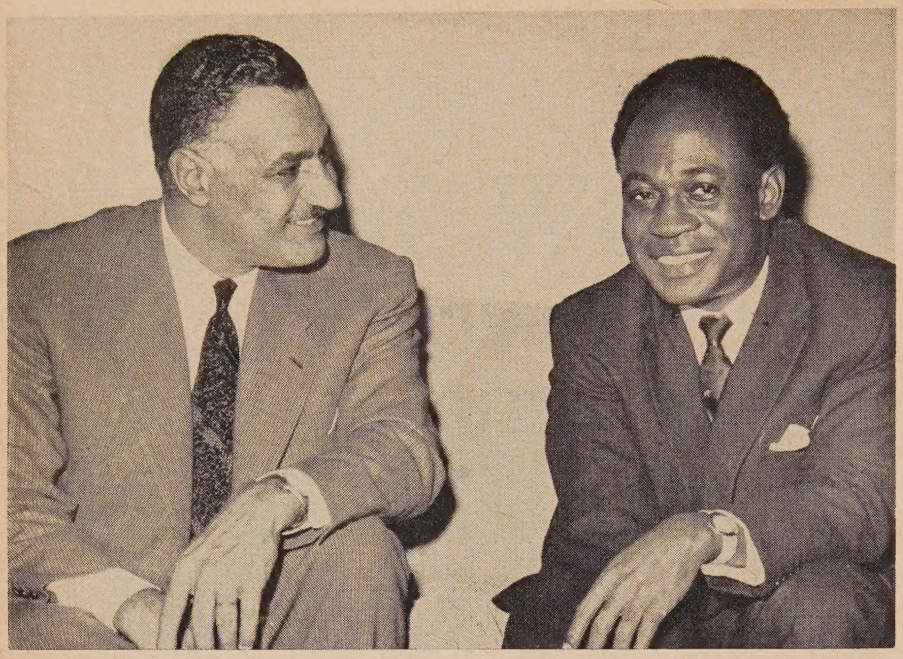


United Arab Republic President Gamal Abdel Nasser visits President Kwame Nkrumah of Ghana for discussion of "matters of mutual concern including . . . Africa."

achieve by methods of consent. A new U.N. survey shows the high-income free societies moving ahead at the rate of some $46 per capita each year. The comparable annual increase for the low-income free societies is $3—and one-half of that in the Asian societies. This does not meet the "rising expectations." And an increasing number of governments in such circumstances are tempted to turn to methods of coercion, which lead them in the direction of the Soviet orbit and increase the danger of cold-war conflicts on various continents.

While Soviet aid is understandably modest, in view of its aims, the West has also been following a course justifying the term "minimal"—to help meet the most claimant needs, while promising more when disarmament comes. It is high time to reverse that false evaluation and to mount a dynamic strategy of development geared to victory rather than to last-minute improvisation and piecemeal defeat. Cannot the West in general, and the United States in particular, do better than merely respond to crises? The new inter-American plan for developmental aid in Latin America seems promising; but among the Latin American delegations, it is too often Castro who receives much of the credit.

Two years ago the World Council of Churches' Central Committee commended a statement that said the situation would be much more hopeful if 1 per cent of national incomes were devoted to developmental assistance. Paul Hoffman comes to much the same conclusion. That would mean roughly a doubling of present non-military aid.

It is a sizable increase but hardly large enough to be called sacrificial. The war against poverty, hunger and ignorance, like a military campaign, cannot be won by halfhearted, halfway measures. President Eisenhower's proposals to the General Assembly for stepped-up aid to Africa are a hopeful beginning toward a more realistic and effective approach.

It is not necessary or even desirable that all assistance go through the United Nations. Regional schemes like the Colombo Plan have much merit. But it is highly important that assistance programs be reported to and reviewed by the United Nations, for the furtherance of a more coherent and successful development strategy and the enlistment of wider support. In one sense this challenge appears to be the key issue in the present General Assembly, for it is an area of crucial importance in which the free societies, rich and poor, can move forward together—not excluding the Soviet bloc, but also not dependent upon its cooperation. And insofar as they succeed in the struggle for development, they will contribute to the kind of stabilization that facilitates meaningful agreement in the field of disarmament.

In these complicated and critical matters, how can church members make a significant contribution? They cannot be expected to master the technical details or the political convolutions of the proposals coming before the U.N. General Assembly. But they can help mightily to build the dedicated public opinion needed so desperately to support bold and constructive courses of action and the patient persistence required to pursue them. In a rapidly changing world it seems clear that a comfortable, business-as-usual approach is doomed to failure. Our churches can help to sustain a more worthy approach.

Christians can also make a direct contribution to positive solutions through support for our mission and service agencies and for ecumenical ventures like the World Council of Churches' new undertakings in "areas of acute human need." And we can join with fellow Christians around the world in prayers of intercession to the Ruler of men and nations. A widely used prayer from the pen of the late Dr. G. K. Bell, Bishop of Chichester, is this:

Almighty God, our Heavenly Father,
guide, we beseech thee,
the nations of the world
into the way of justice and truth
and establish among them
that peace which is
the fruit of righteousness.

Summation by Mr. Hammarskjöld

"This is a question not of a man but of an institution. Use whatever words you like, independence, impartiality, objectivity—they all describe essential aspects of what, without exception, must be the attitude of the Secretary General. Such an attitude, which has found its clear and decisive expression in Article 100 of the Charter, may at any stage become an obstacle for those who work for certain political aims that would be better served or more easily achieved if the Secretary General compromised with this attitude. But, if he did, how gravely he would then betray the trust of all those for whom the strict maintenance of such an attitude is their best protection in the world-wide fight for power and influence."

How many Roman Catholics are there in the United States?

AN EDITORIAL

"How many Roman Catholics are there in the United States?" asks a reader "concerned about the possible election of Senator John F. Kennedy" as President of the United States. "Do the Roman Catholics show a larger growth in membership than do the Protestant churches?" asks another subscriber. "And is it true that the Roman Catholics now outnumber Protestants in the U.S.?"

The membership of the Roman Catholic Church in the United States was 21,284,455 persons in 1940 and comprised 16.1 per cent of the U.S. population at that time. Ten years later (1950) Roman Catholic membership totaled 28,634,878 and made up 18.9 per cent of the population.

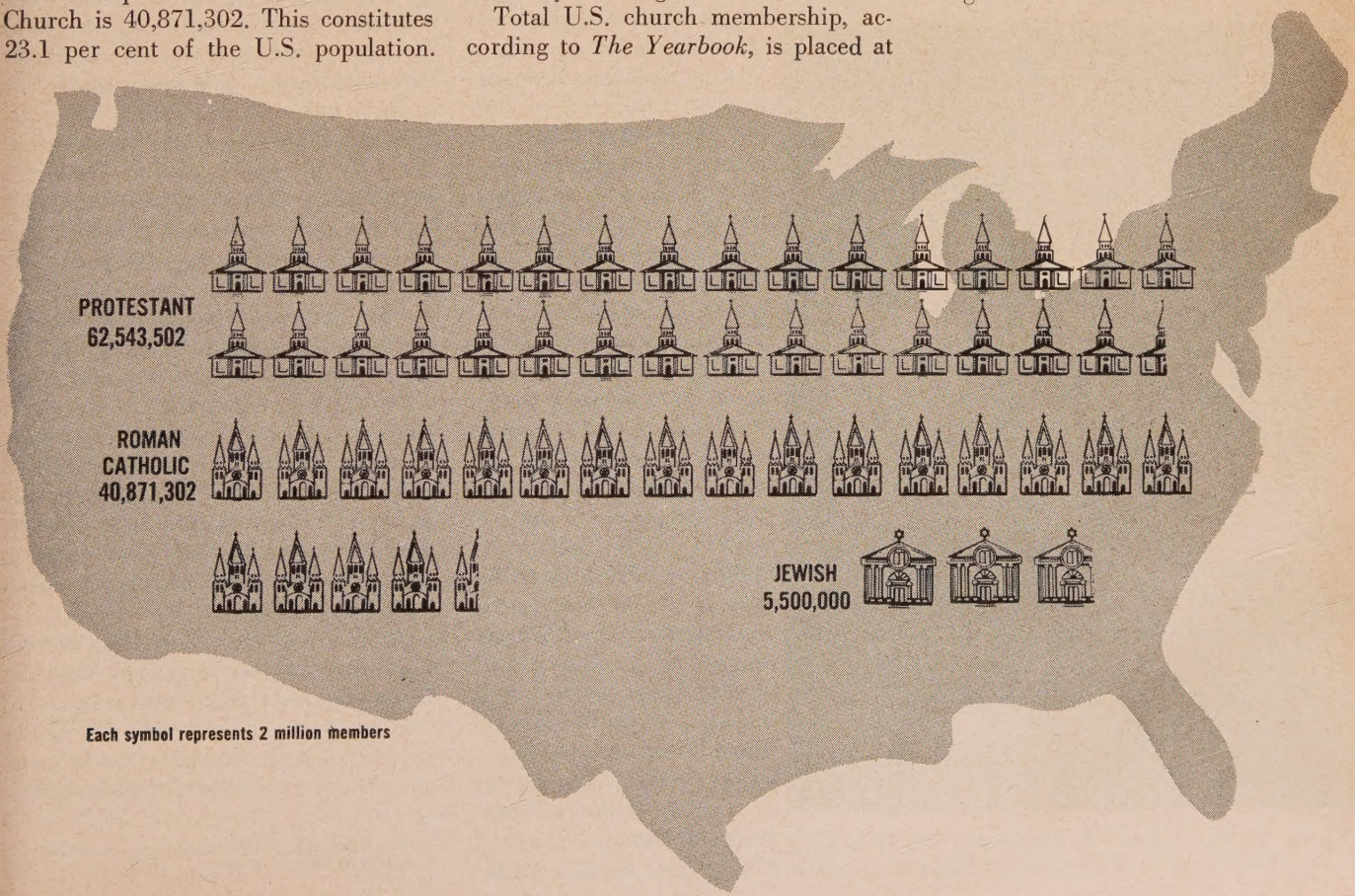
According to *The Yearbook of American Churches for 1961*, scheduled for publication on October 24, the total membership of the Roman Catholic Church is 40,871,302. This constitutes 23.1 per cent of the U.S. population.

The Protestant church membership, according to the same reliable source, is 62,543,502 persons, constituting 35.3 per cent of the U.S. population. Protestants made up only 28.7 per cent (37,814,606) of the total population in 1940.

Statistically judged, therefore, Protestantism is neither disintegrating nor falling behind, as some people appear to believe. Virtually the same ratio between Protestants and Catholics has been maintained for decades in the U.S. But here it must be remembered that the Roman Catholic Church includes as members all persons baptized under its auspices, including children and infants. Most Protestant bodies count only those persons who have attained membership on their own consent, usually not earlier than 13 years of age.

Total U.S. church membership, according to *The Yearbook*, is placed at 112,226,905 persons. This was 63.4 per cent of the total population at the time of the church census and represented a 2.4 per cent increase over the previous year. Religious education figures list 286,572 Sunday church schools with approximately 3,572,900 teachers and officers, and a total enrollment of 44,066,457, representing an increase of 6.9 per cent over the previous year.

These are the answers to questions we have received—and they are impressive statistics. But what do such figures really signify? It is our conviction that the religious faith this number of people represents could be one of the most positive forces determining the life and destiny of the United States. We affirm this although not all of us maintain at all times as high a level of fidelity as we would wish to those spiritual and ethical values that are central in our religious faiths. avm



A Reformation Sunday Meditation . . .

The future belongs t

HERBERT J. GEZORK

For many years the Protestant churches of Europe have celebrated the last Sunday in October as Reformation Sunday. In rapidly increasing manner this is becoming the custom in the United States. It is well for us as Protestant Christians to remember on this day what we stand for, and not so much what we stand against.

If I were to ask readers of the *Herald*, "Why are you a Protestant Christian?" or "What makes you a Protestant?" I am afraid that many would have only very vague answers. On this Reformation Sunday (October 30, 1960) we need to recapture something of what the Protestant Reformation meant and means to us, and to reaffirm some of our great Protestant convictions.

It would be wrong to assume that the Protestant Reformation was a complete break with the past or that it was something entirely new in Christianity. Through the centuries there had always been a deep, quiet stream of evangelical devotion and piety. Always there had been saintly souls, their faith rooted in the Bible, their lives glowing witnesses to the transforming power of the love of God. I need only mention Francis of Assisi, that most lovable Catholic saint who lived three hundred years before the Protestant Reformation.

But there came a time when this stream of genuine Christian faith, love and hope had almost been forced underground. Over it had been erected the structure of a vast hierarchy more concerned about earthly power than about divine grace—a commercialized and often corrupt church system, which all but strangled the remnants of genuine Christian discipleship. But then, as so often happens in history, God sent forth men to break through the rubble of religious formality and to recover the basic truths of New Testament Christianity. What are some of these basic truths that we must once again reaffirm as Protestant Christians? The first and most central is the supremacy of personal faith. Look for a moment at that 33-year-old monk Martin Luther, as on that last Sunday of October in the year 1517 he pinned a sheet of paper with its ninety-five theses on the door of the church in Wittenberg in eastern Germany. In our day he might write a letter to the editor of the daily newspaper. In those days there were no daily newspapers and this was the way to proclaim a conviction and to invite others to discuss it. For years Martin Luther had wrestled with the question, "How can I, a sinner, experience the mercy of God?" He had tormented his soul, he had fasted and prayed, he had scourged himself with whips so that he was sometimes found lying in a faint on the cold stone floor of his cell. But all in vain. Then, from his study of the New Testament it dawned upon him in a flash: the mercy of God cannot be earned in any way by men's efforts. It is a free gift of God.

Martin Luther nailed his ninety-five theses to door of the Castle Church, Wittenberg on October 31, 1517.

Commercialized Religion

He had observed all around him how a commercialized religion was leading the people astray. The agents of the Pope in Rome were traveling up and down the roads of Europe selling indulgences, little slips of paper, and the people coming from afar were told that by buying such slips of paper they could help the souls of their departed relatives escape from purgatory into the bliss of heaven, and thus be spared the pains of hell.

When Luther saw this—although at the time he was a devout Catholic—there was a deep sadness in his heart and the sadness became a wrath. The ninety-five theses were his passionate "No!" to all that.

"No," he said, "the mercy of God can never be earned by 'good works' or bought by gold or silver or dispensed by a priest or hierarchy or church. It can only be experienced in a personal, immediate, direct encounter of God and man, where man throws himself in despair and yet in childlike trust into the arms of the living God." This is evangelical Christianity. This is the heart of Protestantism.

And out of that grows the second basic truth, no less important: freedom of conscience is bound only to the word of God. Look again at Martin Luther four years later. The pale, lonely monk stood before the Diet of Worms, where

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Dr. Gezork is president of Andover Newton Theological School, Newton Centre, Mass. Photo by RNS.

FREEDOM

all the men who had power in those days were assembled—the mighty Emperor, the emissaries of the Vatican, the German princes. And from all sides they demanded of him: "Recant! Recant what thou hast taught and written!" And there he stood, and there he spoke these immortal words: "My conscience is bound to the word of God. Unless convinced of error by clear arguments of reason, I will not, I cannot recant. Here I stand. I can do no other. God help me! Amen!"

Who Interprets?

In these words is expressed the decisive difference between Protestantism and other forms of Christianity. Roman Catholics and Protestants alike accept the authority of Scripture. But the question is: Who is to be the true and dependable interpreter? Rome says: the church that alone claims to date back to Peter. But Protestantism says: the Christian conscience, enlightened by reason, free before men, but bound to the word of God and guided by the Holy Spirit.

Here in this conviction lie the roots of all religious freedom and also of all political freedom—and the true roots of democracy. It is no wonder that the great advances of democracy have always followed the advances of Protestantism. It is no wonder that democracy has reached its greatest strength in precisely those countries of the world where Protestantism has been and is the dominant form of Christianity. It is no wonder that in the world today communism has made its poorest showing where Protestantism is strongest.

A third basic truth of Protestantism is the sanctity of the common life. The doctrine of Roman Catholicism is that there are a high road and a low road to salvation, and that priests and monks and nuns walk the high road and live on a higher level of Christian perfection. All others, the common folk, walk the low road and live on a lower level of Christian attainment.

But Protestantism goes back to the Bible and proclaims the priesthood of all believers. What does that strange theological phrase really mean? It means that whatever you are—street cleaner, bank president, scholar, plumber, statesman, housewife, minister—in the vocation where God has put you, you must glorify God and witness for Christ, who in his earthly life was a humble carpenter. There is no high road or low road. This great Protestant conviction of the sanctity of the common life has been of tremendous value to civilization and to the social progress of mankind.

These are three of our great Protestant convictions. As we reaffirm them today let us also humbly and with repentant hearts be aware of our many shortcomings. For we must confess that often our religious freedom and our tolerance have deteriorated into tepid complacency, indifference toward the convictions of our faith and indifference toward our church.

All around us we observe how easily the liberty that we prize so highly can deteriorate into moral laxness and license. It has become somewhat fashionable to pity the Puritans as narrow, strait-laced kill-joys. But let us say this about them: they had iron in their blood! They had moral convictions and stood by them. That is what made the Puritans great and helped to make this country great. It is high time that we recaptured some of that unflinching spiritual and moral steadfastness of our Protestant forefathers.

And what shall we say of our present-day religious individualism? Has not this emphasis often led to a sectarian divisiveness and broken our cooperative Christian fellowship? Have we not often replaced the intolerance of an autocratic church with the intolerance of a narrow denominationalism that thinks only of its own little group, its own church?

A nice elderly lady in Maine was once overheard to say: "Well, we Baptists aren't doing so well in our town, but thank the good Lord, the Congregationalists aren't doing any better!" We must repent for that. Bishop Brent's great words, spoken a generation ago, are even more true today: "The world is too strong for a divided church." We can be deeply grateful for all efforts in our time to bring Christians of various confessions closer together, and we can be thankful for every manifestation of a growing Christian unity.

Let us also say clearly and firmly that as Protestant Christians we should long and pray for a closer fellowship with our Roman Catholic brethren, for we are all children of God. And all who love Christ and try to follow him are brothers in his name. Anyone who has close contact with Roman Catholics can observe how much deep and genuine devotion to Christ lives in their ranks.

On this Reformation Sunday and in the years to come, let us give our Protestant witness unashamed and unafraid, in gratitude for what God has wrought, in deep repentance for our failures and shortcomings, yet confident of the future, which belongs to freedom, knowing that for freedom Christ has set us free. May we all live in that freedom.

Church of the Month

A Congregation Grown to Maturity

THE CITY of Cleveland, Ohio, is only sixty-eight years older than the Mt. Zion Congregational Church. It was on September 11, 1864, that nineteen men and women met in Plymouth Congregational Church and organized Mt. Zion Congregational Church and Society.

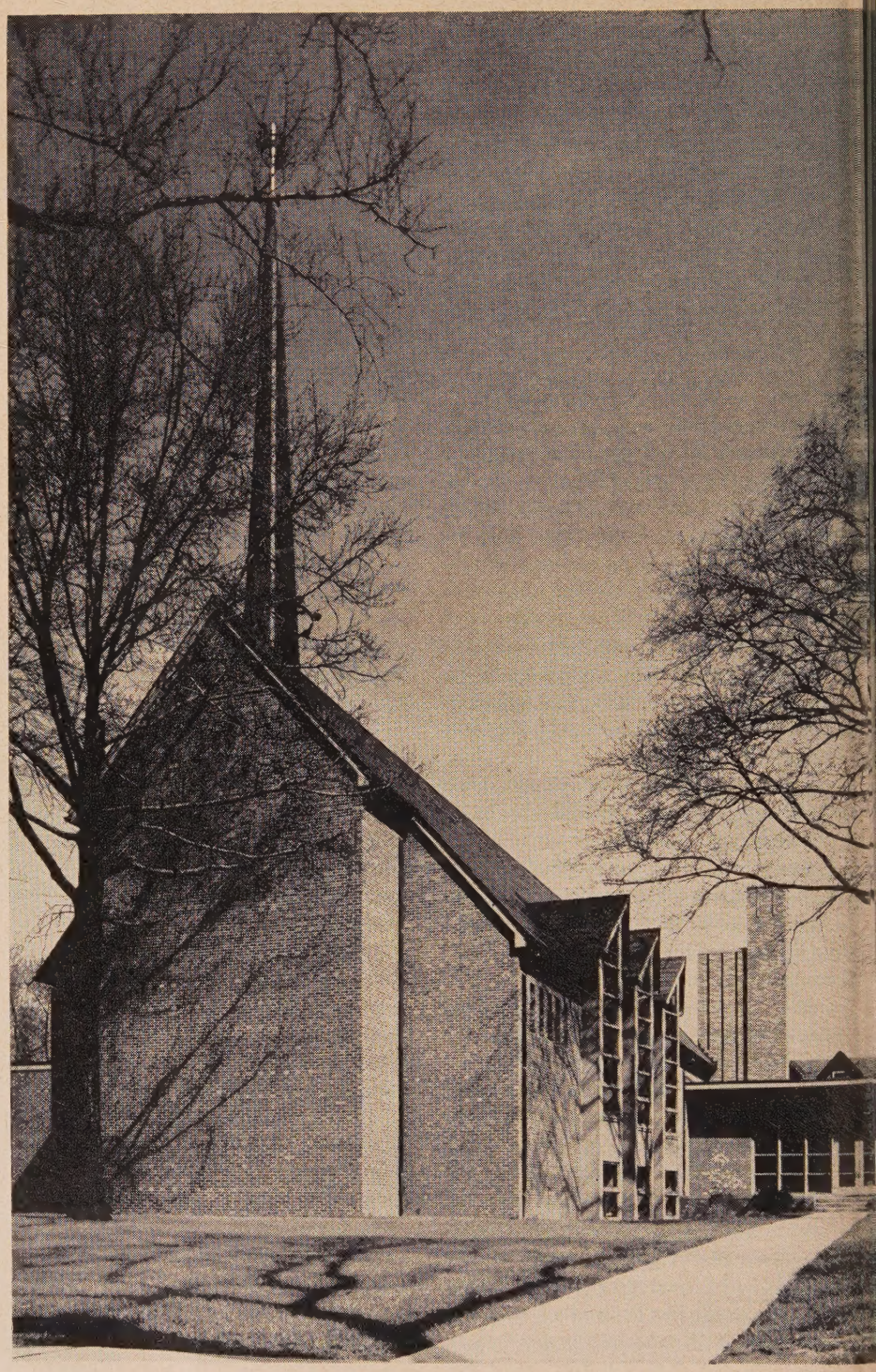
The first church home of the new congregation—secured under the leadership of the Rev. J. H. Muse—was a brick structure in what has become the heart of downtown Cleveland. This property was soon sold and a new sanctuary was acquired on what was then the edge of the downtown area.

Community Influence

At first growth was slow, but during the ministry of the Rev. Sterling Brown, father of the American poet by the same name and professor of Howard University, "the church prospered physically and spiritually." The newly purchased structure was remodeled in 1887 at a cost of $5,000. During the next thirty-five years the church was served by a number of able and devoted ministers. Its influence on and service to the community grew steadily and its members were active in many civic endeavors—characteristic qualities of the church and its members to this day. The gift of an organ to the church by Andrew Carnegie during the early part of this century attested to a high community regard for Mt. Zion Church.

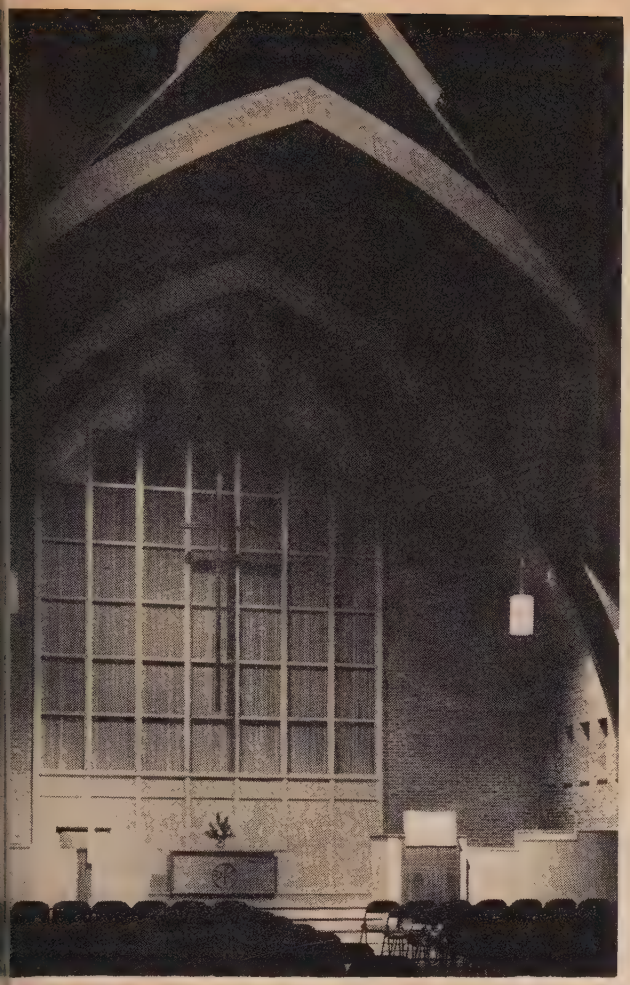
In 1924 the church purchased for its use a large synagogue. This was the heyday of the so-called "institutional church," and Mt. Zion had high hopes of embarking upon an extensive community program. The plant had a sanctuary with a seating capacity of 1,285, a huge gymnasium, a large auditorium and innumerable classrooms. But this purchase was in no way suited for the role Mt. Zion was destined to play.

The interest in the temple property was therefore liquidated and a smaller



Surmounted by a copper-covered spire and cross, lighted at night, Mt. Zion Congregational Church, Cleveland, renders effective service to the university area.

Photos by Studio House, Chagrin Falls, Ohio.



A bold use of red brick, soaring laminated wooden arches and indirect lighting create worshipful setting.

building was purchased and converted into use as a church home. During the pastorate of the Rev. John C. Mickle in the Forties Mt. Zion "gathered strength and went forward with faith reborn." In 1944, in the midst of World War II, the mortgage on this structure was liquidated. Before long, the growing congregation discovered that its existing home was becoming inadequate.

Then came another turning point in the life of the church. In June 1953, the Rev. Richard T. Andrews Jr., a recent graduate of the Howard University School of Religion and a young man "possessed of deep spiritual dedication and energy," accepted the call to serve as minister of Mt. Zion. Under his bold leadership the church began to reappraise its goals and before long pledged itself to become once more a church of significant service and worship. A long search resulted in the purchase of property on Magnolia Drive in the University Circle area of Cleveland. Just as the purchase transaction was about to be completed, the property and existing structure were bombed by those who opposed the erection of a Negro church in the area. This unwarranted act of aggression served to solidify the congregation and increased its determination to go forward. Following a service of worship on October 31, 1954, the congregation voted unanimous approval of plans submitted by the building and finance committees and authorized these committees to proceed in the erection of a new sanctuary adjoining the existing structure on Magnolia Drive.

After a successful fund-raising drive in which the members pledged more than $60,000, a request for aid was made to the CC Board of Home Missions. The board at first voted to lend Mt. Zion $50,000 and extend a grant mortgage of $25,000. However, as building progressed the board and Dr. William K. Newman, then secretary of the Church Building Society, felt that the loan could justifiably be increased to $75,000 so that the proposed structure could be erected and furnished in its entirety. The architects sought to create a physical harmony between the new building and the existing structure by the use of red face brick and a slate-covered roof. In the sanctuary the use of warm colors, the generous feeling of space and large areas of glass produce a feeling of simplicity.

The Rev. Richard T. Andrews Jr. has been minister of Mt. Zion since 1953.

The present edifice was dedicated on September 30, 1956, with a dedicatory sermon by the Rev. Dr. Everett A. Babcock, minister and superintendent of the Ohio Conference of Congregational Christian churches. The services of dedication came to a climax on World-Wide Communion Sunday. Telegrams and messages—including one from President Eisenhower—poured in from all over the United States.

Open Church

The following year the congregation retired two separate indebtednesses, purchased an organ and then proceeded to pay $7,000 in cash for equipping the kitchen. They expect to acquire pews during the coming year.

Mt. Zion in its location near Western Reserve University renders effective service to the university area and its inhabitants. The congregation now numbers 769 and on any given Sunday representatives of various races attend its worship services and sing in its choir. It is an open church where all men may find a spiritual home.

The music life of Mt. Zion has been a contributing factor to its recent phenomenal growth. Over 120 choristers of all ages are involved in its five choirs. The chancel choir sang for General Synod meetings of the United Church of Christ held in Oberlin and in Cleveland. Recordings made by this group, under the direction of the minister's wife, have been sold as far away as Australia and New Zealand.

Mt. Zion stands today as a living witness and testimonial to the helpfulness of the Ohio CC Conference, the CC Board of Home Missions and the Church Building Society. In appreciation of the help of others, the congregation has met every goal set by its association, conference and General Council. Its benevolence budget has never been sacrificed for its building program, and its payments to the Board of Home Missions on the loan are well ahead of schedule, in order that more funds may be made available for other congregations in need of aid. Here is a great church that has come to maturity!

Biblical Sites Rediscovered

HAZOR

Most of us enjoy digging into the past—turning over the remains of an earlier day and seeing how an older generation actually lived.

That in a sense is precisely what archeology is—the study of the life and the culture of the human race as disclosed by excavations.

In this series of brief articles our purpose is to suggest what the excavators at work in the Holy Land are contributing toward an understanding and exposition of the Scriptures.

JOSHUA fit the battle of Jericho, and the walls came tumbling down." Every child has heard the story and sung the song of the Israelites' stirring victory as they took over the Promised Land from the Canaanites. And in an overlay of materials by many hands, the stories of the conquest are retold in the Old Testament books of *Joshua* and *Judges*.

Moses had led the people up from Egypt, and now it was Joshua's task to settle the land that God had promised the Israelites. All over Palestine were Canaanite cities, settlements of an agricultural people who worshiped local fertility gods. In accordance with the divine leadership, Joshua crossed the Jordan River and celebrated the Passover with the people. Kingdom after kingdom fell before his armies, for God had covenanted to give Israel the Holy Land for its own. Finally, moving up the rich Galilean plain, the Israelites launched an offensive against Hazor, the Canaanite fortress city of the north. Hazor was "the head of all the kingdoms" (*Joshua* 11:10). When it fell before Joshua's sword the Israelites could establish themselves as rulers of the whole land, in accordance with God's promise to Moses and their forefathers.

The conquest completed, Joshua gathered the Israelites together at Shechem and delivered a solemn farewell address intended to bind the people in a sacred covenant to worship only the one true God. "Fear Yahweh, and serve him in sincerity and in truth," Joshua appealed to the people. "And the people answered . . . Far be it from us that we should forsake Yahweh to serve other gods; for Yahweh our God, he it is that brought us up out of the land of Egypt, from the house of bondage . . . and preserved us in all the way wherein we went, and among all the peoples through the midst of whom we passed; and Yahweh drove out from before us the Amorites that dwelt in the land; therefore we also will serve Yahweh; for He is our God." (*Joshua* 24:14-18). Thus the dramatic conquest of Canaan culminated in this new dedication to serve the one God.

These pages of the Bible are exciting in themselves. But in the Holy Land today, thirty-three centuries after the events of the conquest, the epic told in the book of *Joshua* is coming alive in a new way. Modern archeologists, sifting through the soil where the battles actually took place, are discovering for themselves evidences of the history they could only read about before.

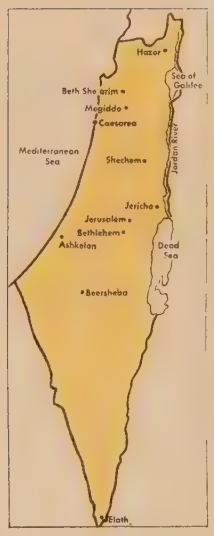
The fortress city of Hazor, for example, so important in Joshua's campaign, is a beehive of archeological activity these days. Far in the north of modern Israel, close by the heavily traveled trade route that for centuries has linked Egypt to the south with the cities of Damascus and Mesopotamia, a huge

Archeologists from Hebrew University in Jerusalem have been at work at Hazor since 1955, uncovering evidence of biblical past.

Found among the ruins were these figures from the "holy of holies" in Canaanite shrine of the fourteenth century B.C.

ortress of the north

The public buildings of the city of Hazor stood here during rule of King Ahab. With newer settlements cleared away, the market place stands exposed to view.



mound rises from the rich farmland of the plain. At the top of this "tell," a crew of more than two hundred workmen is carefully removing soil under the direction of Dr. Yigael Yadin of Hebrew University in Jerusalem.

The sleuth work behind this project is as exciting as a detective thriller. It began in 1929 when the British archeologist J. Garstang first guessed that the large tell on the Galilean plain might cover the ancient Hazor mentioned in *Joshua, Judges* and *Kings*. Though theories were formulated, little was actually known about the Hazor ruins until Dr. Yadin's group began a five-year series of excavations in 1955.

Working at five different points on the site, they found that at least seven different cities had stood on this spot, each built upon the ruins of the ones before. One by one the cities of Hazor were brought to light. And the discoveries traced Hazor's history backwards, era by era. Carefully removing a Maccabean settlement from the second century B.C., and taking away buildings from the days of Ezra and Nehemiah, in the fourth century B.C., the expedition workers could then explore the Hazor mentioned in the biblical record.

Chapter 9 in *I Kings* tells us that in the golden days of Israel's united monarchy, in the tenth century B.C., King Solomon conscripted labor to build a fortress wall at Hazor. In the next layer, Dr. Yadin's group found the remains of houses and walls that stood at that time. Before their eyes lay the ruins of the prosperous commercial settlement that defended the kingdom against invaders from the north. Here the Israelites traded with neighboring peoples and sent gold and labor to Jerusalem to help build Solomon's temple.

The most exciting find of all, perhaps, was uncovered when the remains of Solomon's city were carefully cleared away. The Canaanite fortress city that fell before Joshua's armies stood exposed to view! "Joshua took Hazor and smote its king with the sword," the Bible tells us (*Joshua* 11:10). Scorched stone and ashes in the streets gave vivid support to the biblical record. From pottery and inscriptions at the site, the date of the conquest could be set more precisely than ever before—in the thirteenth century B.C.

But even this was not all! Below Joshua's fortress, as layer after layer of earth has been cut away, an even older Canaanite city has come to view. Pagan idols and temple art tell the story of the peoples' religious beliefs, and from the size of areas that housed soldiers and chariots, archeologists can estimate how large and strong the city used to be.

The work at Hazor is only a part—though a very exciting part—of the archeological investigation going on in the Holy Land today. Here where civilization has existed for more than forty centuries, almost every plot of ground conceals evidences of its ancient history. So many exciting and valuable ruins exist that the archeological division of the Israeli Government can attempt few new diggings but must spend its time "saving" ruins turned up accidentally in the process of building roads and dams and bridges! At sites all over the country, crews are at work uncovering evidence of the past.

So although the Bible's written record has rested unchanged for many years, new light is being shed on its stories almost every week. As archeologists from many lands and of many faiths dig in Palestine's soil, the Bible lands are truly being discovered anew.

SARA KINNE

Miss Kinne is a member of the *United Church Herald* staff in New York. Photos by courtesy of James de Rothschild Expedition, Hebrew University, Jerusalem.

GROUP VISITS E and R MISSION IN ECUADOR

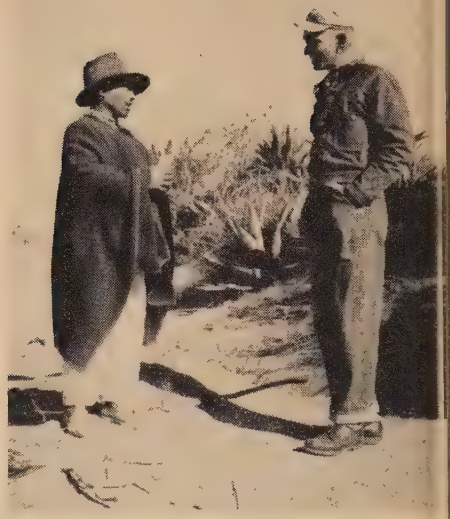
STANLEY H. WILKE

If you could place a busy seacoast city such as New Orleans within the boundaries of the State of Colorado, add another mile to the height of Pike's Peak, include a half-dozen more mountains and place the sun directly above all, you would have a geographical area closely resembling Ecuador in South America. Situated astride the equator, this Latin American republic is often referred to as the land of perpetual spring. It is of particular interest to members of the United Church of Christ because Evangelical and Reformed missionaries have served there with the United Andean Mission since 1946.

Located on a saucer-like plain between two mountain ranges is Picaliquí, one of the two major stations manned by the mission. This 350-acre demonstration farm is 9,280 feet above sea level. Here, under the direction of the Rev. Eugene R. Braun, agricultural missionary, new techniques are demonstrated to the Indian farmers. These include crop rotation, proper land use and the reclamation of soils eroded by wind and rain. The mission furnishes the seed, directs the planting and cultivation and then divides the harvest with the Indian farm laborers who participate in the program. Corn, wheat, barley and rye are the principal crops.

Members of this year's overseas mission tour visited Picaliquí recently and while there encountered one of the worst periods of wind ever to sweep the plateau. Thus they were able to see at first hand the need for introducing every possible technique to curb erosion.

Mr. Wilke is director of missionary education on the staff of the Board of Christian Education and Publication of the E and R Church. Photos by courtesy of the author and Metro News Service, Chicago.



The Rev. Eugene Braun (right) *advises Indian farmer at the mission station.*

Corn (left) *grown at the mission farm is fuller than local crop* (extreme right).

Members of the E and R eighth annual mission tour left from Chicago airport for their trip to Ecuador mission stations.

Mrs. Douglas Horton, president, and Dr. Alford Carleton, executive of American Board.

American Board Observes 150th Anniversary

DAVID M. STOWE

As this issue of *United Church Herald* came off the presses, America's oldest world mission organization was meeting to review its 150 years of experience and to plan for the century that lies ahead. The American Board of Commissioners for Foreign Missions gathered at Farmington, Conn., where the first commissioners met to organize a foreign mission in the autumn of 1810. Two days of business sessions and celebration began on the afternoon of October 11 and ended the next evening.

Ecumenical Inception

Largest public event of the 150th annual meeting was a service in the First Church of Christ, West Hartford. Dr. Charles W. Ranson, former general secretary of the International Missionary Council and now director of a $4-million program to upgrade theological education in Asia, Africa and Latin America, was the principal speaker. The beautiful cherry-wood table around which the first commissioners met in 1810 figured in the evening ceremonies.

Taking part were many representatives from the churches founded by American Board missionaries overseas and from sister missionary organizations. A number of these leading missionary agencies are actually "daughters" of the American Board, which was ecumenical in its inception and long served Presbyterian, German Reformed, Dutch Reformed and others as their missionary arm.

Careful rethinking of the American Board's present program began with an afternoon devoted to work-study groups in which all corporate members took part. Missionaries, nationals and staff members representing Africa, Europe and the Near East, India and Ceylon, Latin America and the Pacific area met in groups with corporate members to discuss needs and opportunities in these five distinct areas of American Board responsibility. Suggestions and evaluations from corporate members, as well as elections and reports, were on the docket for the business meeting.

A concentrated attempt to discern the shape of mission to which the American Board is called in our time came on the closing evening of the annual meeting. A symposium involving Bishop Proculo Rodriguez of the Philippines, the Rev. Samuel Selvaratnam of Ceylon and Dr. Alford Carleton, executive vice president of the board, dealt with the topic "An interpretation of the future." These leaders representing three continents outlined the characteristics of the world in which the Christian mission must go forward and the strategies that are indicated. A "platform" for missionary action, designed not to win votes but to win men to the knowledge and service of God, was laid down on that evening. Most colorful of the historical celebrations accompanying the sesquicentennial meeting took place on the afternoon of October 12. Corporate members made a pilgrimage to Torringford, Conn., to the home of Samuel J. Mills, most important of the original group that brought the American Board into being. They then proceeded to Cornwall, where the first foreign missionary training school was established in 1817.

Significant Ceremonies

At Cornwall Dr. Abraham K. Akaka, minister of Kawaiahao Church, Honolulu, conducted a memorial service at the tomb of Henry Obookiah, who was preparing to lead a mission to his own people in the Sandwich Islands of the Pacific when struck down by typhus in 1818. Dr. Akaka came as representative of the Hawaiian people and the churches that grew out of a pioneer American Board mission there in 1819.

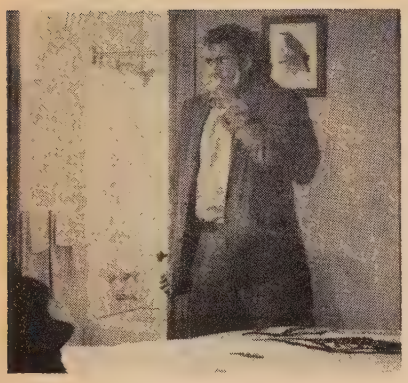
Another significant ceremony was the unveiling of a bronze plaque at the historic Noah Porter house in Farmington *(see* Herald, *October 6)*. The inscription reads: "Here, in the home of the Rev. Noah Porter in the parsonage of the First Church of Christ, Farmington, Conn., on September 5, 1810, the American Board of Commissioners for Foreign Missions held its first annual meeting, elected officers and a Prudential Committee, adopted rules of action and issued an appeal for support to the Christian public, initiating the first foreign missionary program in the United States. October 12, 1960."

Dr. Stowe is educational secretary of the American Board of Commissioners for Foreign Missions. Photo by courtesy of the American Board.

CHRISTIAN PREACHING FROM UNEXPECTED PULPITS

ROBERT NEWMAN

We live in a time of extravagant production of printed materials and audio-visual programing. The Herald, *therefore, devotes occasional space to discriminating guidance for people caught in this barrage of impressions. Robert Newman, who assembles these items, is consultant to the CC Board of Home Missions in the field of religion and culture.*



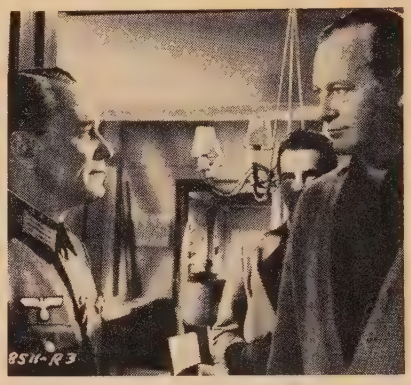
PSYCHO

At last Alfred Hitchcock has succeeded in embarrassing us with his technique. Most artists do this some time or another—some do it all the time. Norman Bates, a puny motel manager played by Anthony Perkins, is terribly sick and brutally destroys two gentle, innocent people. But Norman is caught and locked up only to provide us with a little amusement at his expense, and the film ends with a sour joke.

The whole film is, in fact, so devoted to Hitchcock and Hitchcock's technique that little real acting is required. You can hear "Hitch" saying to Tony Perkins: "Now don't go worrying your head about acting. You leave that to me." Tony manages quite well with this arrangement, and we are left with Hitchcock on his lonesome, manipulating the camera down the toilet bowl, around the bathtub trap, caught up in the sordid ordinary things of life. It's a tradition skillfully used by Hitchcock, playing its part within the economy of artistic creation.

There is an ingredient of practical joke in "Psycho" —it is too horrible to be credible. But the artist wins through at a cost. None of the cast, unless it's the sheriff who is roused in the night and tells everyone to take things easy, or maybe the stenographer, battered first by love and then by the motel manager, really won my sympathy. The rest dangle at the end of their strings. Perhaps Hitchcock has grown infatuated with the morbid horror of a nihilistic philosophy.

Bernard Mayes
Assistant minister, Judson Memorial Church, New York City.



I AIM AT THE STARS

It will come as a shock to many Americans to learn that 1941 happened a generation ago, and that enough time has passed so that a film can be made of the life story of Dr. Werner von Braun, the former German inventor, now an American scientist.

Implicit in this history of invention, intrigue and espionage is a morality tale. Von Braun, in the film, decides to become a Nazi reluctantly, over a bottle of cognac. To his sweetheart and later to the world, he justifies himself because he is a scientist and a soldier.

"Aha," says the American newspaperman-intelligence agent, who wants to try him as a war criminal. "All of you Germans say the same thing. You were only doing your duty. You are not personally responsible."

This picture, made with the cooperation of the Department of the Army—whose decision to bring von Braun and his group of German scientists to the United States gave us a temporary lead in the space race—faces the moral issues squarely, but doesn't even have the suggestion of an answer.

The possibility of a loyalty greater than to the state is indicated in only one scene. Talking about von Braun's delayed decision to become a Nazi, his mother says to him: "Long ago, witches made a pact with the devil so that they could fly on broomsticks."

Faust-like, her son, the missile maker, answers: "My broomsticks fly without the devil, but if they didn't I'd sign with him."

Robert Newman

HAMMARSKJÖLD ON CHURCH & U.N.

THE Christian churches are guardians of and spokesmen for the deepest beliefs and the loftiest dreams of man. The United Nations, on the other hand, is an organization for continuous diplomatic negotiation concerning concrete political issues, providing also for international administrative action in the economic and social fields.

Yet, in spite of all differences in character and responsibility, the churches and the U.N. have an aim in common and a field of action where they may work side by side. When we go beyond the great social and economic trends to the underlying ideological tensions, the contribution that the U.N. can make is limited. It is here that I see the great, the overwhelming task of the churches and of all men of good will of every creed in the work for peace. Their vital contribution to this work is to fight for an ever wider recognition of justice and truth.

In speaking for justice, truth and trust in public affairs, the churches may be a decisive force for good in international and national political life. Can or should the churches go farther? In my view there is one more thing they can do. They can help explain how world affairs are run, what is the responsibility of every one of us and how U.N. ideals run parallel to the very aims and beliefs of the common man who wishes to live in peace.

By courtesy of the New York Post

"THIS WON'T HURT—IT WILL ONLY CHANGE IT A LITTLE"

WE LIVE ON A VISITED PLANET

IF Christianity today has degenerated in some quarters into a dull and spiritless moral code, that must not blind us to the tremendous fact upon which all Christian churches are founded. What could be more exciting than to know that the very feet of God have walked this earth of ours; that his authentic voice has spoken to men like ourselves? God is no longer the distant unknowable mystery; his nature and character have been revealed through a man, Jesus Christ.

"What did he mean—'Go forth and multiply'?"
Reproduced by courtesy of The Spectator, *London*

It is now known for certain that God's attitude toward mankind is one of unremitting love. The master plan, which exists beneath the superficial activities of human beings, is now becoming intelligible to them. The reconciliation between the holiness and perfection of God and the selfishness and evil of men has been unforgettably demonstrated. Death has been defeated.

A new dignity has been conferred upon the whole human race, for God himself has become a man. New, exciting possibilities appear as men begin to understand that the purpose of God's descent to the human level is to enable them to rise and live as sons of God. And, what is more, he is prepared to enter human personalities by his own Spirit to make such dreams come true.

It is on this issue that we have to make up our minds and adjust our hearts. The Good News may have to be rescued from the encrustations of tradition, the confines of caution and the dullness of familiarity, but *it is still there!* The historic fact remains and we in the twentieth century, with a conception of God infinitely greater than that of any previous generation, may have to short-circuit the centuries and let the startling truth break over us afresh—that we live on a visited planet.

J. B. Phillips in the *Manchester Guardian*

4 Student Campus Groups Unite

More than 700 college students representing four denominations recently took action in a meeting at Stephens College, Columbia, Mo., that promises to influence the future course of united Protestantism.

The delegates—from all parts of the country—required only five minutes at the uniting assembly to merge for the first time the campus programs of the United Church of Christ, the Disciples of Christ, the Evangelical United Brethren and the United Presbyterian Church, U.S.A., into what they named the United Campus Christian Fellowship.

Another significant "first" characterized the U.C.C.F. union. Faculty members and college administrative personnel are being invited to share in the movement as members along with the students and campus ministers. This is the first time that any student Christian movement has consciously set out to become campus-wide in intent and practice.

To start this broader participation at the outset, four campus pastors and two faculty members were elected to the nineteen-member executive committee —not as advisers but as members. Lynn Jondahl, Hampton, Iowa, a second-year student at Yale University Divinity School and a member of the United Church of Christ, was elected the first U.C.C.F. chairman.

The national offices for campus ministry of the four participating communions have now organized the U.C.C.F. national secretariat and each has accepted a specific job assignment. The Rev. Hartland H. Helmich, E and R director of campus Christian life, with offices in St. Louis, is chairman of the national secretariat and has been given responsibility for all U.C.C.F. publications.

Dr. Gayraud Wilmore Jr., professor of social ethics at Pittsburgh Theological Seminary, Mrs. Rena Karefa-Smart, wife of a government official in Sierra Leone, and Dr. Luther Harshbarger, a chaplain at Pennsylvania State University, addressed the assembly.

Allen Happe, Evansville, Ind., a Harvard Divinity School senior and a member of the United Church of Christ, conducted most of the business sessions.

The photograph above shows representatives of the United Church of Christ who were elected to represent their denominations on the National Council of the United Campus Christian Fellowship: *(left to right, first row)* Lucy Hoger, Kirkor Bozdogan, Barbara Withers, Sibyl Riekenberg, Betty Thompson, Kathy Young, Jim Humphrey; *(second row)* Richard Van Voorhis, Mary Haak, Clyde Steckel, Nancy Duncan, Alan McCain, Bill Kerr, Lynn Jondahl, Sonja Conrad, Hartland Helmich, Richard Schacht, R. T. Henke, Allen Happe, Gary Robbins, Joan Haner, Ray Giske, John Perry.

The union of the student Christian movements in the U.C.C.F. has been approved by the various boards and committees presently involved in the campus ministry in both branches of the United Church of Christ. At its Oberlin, Ohio, meeting in 1959 the second General Synod of the United Church of Christ endorsed the plan and the Articles of Union. T.C.B.

Photo of the United Church members of the National Council of the United Campus Christian Fellowship by courtesy of H. H. Helmich, E and R director of campus Christian life.

I. C. C. Plans 1962 Meeting in Holland

HARLAND G. LEWIS

LEADERS of the Congregational churches of the world met recently to discuss common problems and to plan for the future. The occasion was a meeting of the Executive Committee of the International Congregational Council. Holland's Remonstrant Brotherhood *(see* Herald *article by Ralph F. G. Calder, October 6)* was host to the group in its business sessions at "De Hoorneboeg," a Brotherhood conference center at Hilversum.

Arminius Symposium

CC General Council members of the I.C.C. Executive Committee in attendance were Fred S. Buschmeyer, Fred Hoskins, Alfred W. Swan, Henry R. Rust, Helen Huntington Smith and the author. Richard R. Niebuhr was unable to be present. Ashby E. Bladen, a member-at-large, was also a participant.

United States members of the officiary of the council present were Russell Henry Stafford, moderator; Mrs. Douglas Horton, vice-moderator; and Arthur S. Wheelock, treasurer. Douglas Horton, former I.C.C. moderator, gave one of the principal addresses.

Preceding its own meetings, the Executive Committee was guest at an "Arminius Symposium" held in Amsterdam. On this four hundredth anniversary of Arminius' birth, theologians and church leaders from Holland, England and the United States engaged in a three-day assessment of his contribution to the main stream of Christian theology. It was the first time that the 20,000-member Remonstrant Brotherhood had ever invited international representatives of varying theological positions to consider with it the contemporary significance of Arminius, who stanchly opposed the more rigorous doctrines of Calvinism.

Time and events had placed a number of issues on the agenda of the I.C.C. Executive Committee. Many Congregational groups (i.e., in the United States and Canada) are uniting with denominations in the Reformed tradition. Others, in Great Britain and Australia, are in some tentative stage of conversation with Reformed neighbors. And a group of I.C.C. representatives engaged in exploratory and introductory conversations with representatives of the World Alliance of Reformed Churches during the summer. One sees at once the need to consider the implications of what is happening.

When one leaves the Anglo-Saxon Congregational orbit, with its great emphasis on polity (as witness the titles "congregational" and "presbyterian") and enters a Continental orbit, one discovers, even among Congregationally oriented groups, a decisive emphasis on faith. Faith is of course primary, for order always issues from faith. But the preoccupation of non-Continental free churches with order appears to have blinded them somewhat to their real rootage in the Reformed faith.

So both at the grass roots and at the world level mutual exploration continues and the issue is: "What is essential Congregationalism?" Papers by Daniel Jenkins of England and Douglas Horton of the U.S. dealt with this question at the I.C.C. meeting. It seems that the area may be a major consideration at the next International Congregational Council meeting, which was set for Rotterdam, Holland, in the summer of 1962.

From South Africa came the harrowing story of the onslaught of oppressive racial restrictions on our churches and the desperate need experienced by congregations forced to move from long-established sites by the diabolical "group areas act," which separates the races geographically. An emergency appropriation of $1,500 was made from I.C.C. reserves and a world appeal was endorsed for the aid of these stricken congregations.

Many Strengths

The Executive Committee meeting exhibited many of the strengths and weaknesses inherent in Congregationalism. The strengths were the deep fellowship, diversity in unity, rich freedom and openness of the group. Weaknesses included little money, small staff and no direct formal organizational structure. Among the most baffling problems confronting the I.C.C. are the South African distress, the need of New Zealand and Australian Congregationalism for help and encouragement, and the necessity to guide and welcome emerging free churches in many areas.

Participants in "Arminius Symposium" held in Amsterdam included members of the I.C.C. Executive Committee, who were guests of the Remonstrant Brotherhood.

Mr. Lewis is minister of the First Church of Christ, Congregational, Farmington, Conn. He attended this year's I.C.C. Executive Committee meeting as a representative of the CC General Council.

Women's Fellowship Sunday November 6, 1960

MARY P. HARRINGTON

LOCAL Congregational Christian churches all over the nation will have the opportunity to become better acquainted with the purpose, educational program and world outreach of the Women's Fellowship on November 6—Women's Fellowship Sunday.

Although some congregations may observe this special day on another than the traditional first Sunday in November, the importance of setting a time when the whole church considers the concerns of the women's organization was reaffirmed recently by the Executive Committee of the National Fellowship of Congregational Christian Women.

"Our women have built an honorable tradition," declared Mildred O. Walker of Chicago, administrative assistant of the National Women's Fellowship and editor of its national organ, *Guideposts*. "It dates from 1804, when the first women's organization was formed in Concord, N. H. Today the National Women's Fellowship includes more than 700,000 women in 5,500 local churches.

"We pay tribute to women of earlier years and to their present-day successors for the vision that enables them to meet the demands of Christ's church. Their education, resources and experience, it is hoped, will find fresh opportunities for expression in the life and work of the church. Homemakers, young women, business and professional women, senior citizens and shut-ins all have unique contributions to make. May God set anew upon their minds and hearts the mission that they are seeking to fulfill."

For the fifth annual observance of Women's Fellowship Sunday this year, no set pattern has been designed. As in past years, state and local groups will choose a wide variety of observances. A do-it-yourself guide, available from national headquarters of the Women's Fellowship at 19 S. LaSalle St., Chicago 3, Ill., gives suggestions for "meaningful, flexible" observances. Whereas Laymen's Fellowship Sunday in October is sponsored interdenominationally by the National Council of Churches, Women's Fellowship Sunday is denominational in character.

Often, the women of the church assume leadership of the entire Sunday morning worship service. A Women's Fellowship member or an outstanding woman of another denomination preaches the sermon.

At First Congregational Church in Fort Worth, Tex., last year, women served as ushers and as hostesses at a coffee reception following the church service. A woman ecumenical leader from another church gave the address.

A church member preached the sermon on "A woman and her church" in Wahpeton, N. D., while the deaconesses served as ushers and the minister sat in the congregation. Flowers were presented by the Women's Fellowship in memory of former members. Mrs. Edwin Arneson, state president of the Women's Fellowship, reported: "We felt keenly our responsibility and the privilege accorded us." The litany produced by the National Women's Fellowship concluded the service.

In addition to having women participate in morning worship, some churches report afternoon services especially for the Women's Fellowship. The women of First Congregational Church in Birmingham, Ala., plan the morning service and invite friends from other denominations. But they also arrange an afternoon program on the church lawn, if weather permits, at which the Women's Gift is sometimes dedicated.

A special Women's Fellowship Sunday bulletin available from the national headquarters is often used. In addition, local churches frequently include paragraphs in their bulletins explaining the program of the fellowship.

The litany for 1959 and 1960 was prepared by Mrs. L. T. Schoen of Wells, Minn., national stewardship chairman, and Mrs. Martin Burger, national spiritual life chairman of the E and R Women's Guild. Lillian S. Gregory, executive secretary of the National Women's Fellowship, feels that "testimony of lay women before the congregation has great spiritual value. Women's Fellowship Sunday provides a special opportunity for the women to make their witness. I have been particularly impressed by women all over the country expressing themselves on what *Our Christian World Mission* involves."

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*.

This eight-page insert is an advertisement printed by Eden Publishing House in St. Louis.

OBSERVE HIS BIRTH WITH . . .

Books and Gifts for Christmas

TO STRENGTHEN YEAR 'ROUND CHRISTIAN LIVING

HRISTMAS TREE-TOP STARS (1)
easures 7¼" in diameter; full-color picture transarency in center of star. Can be easily attached to ee lights; hook behind the star. Formed of plastic, lver in color. Boxed. **Price, $1.89 each.**
o. 6-26—Madonna and Child No. 7-27—Head of Christ

HRISTMAS ADVENTPIECE (2)
o. G48/1. Charming centerpiece from Germany. land-carved, hand-painted angels of wood; four white ndles for each week of Advent. Brilliant red; gold ar denotes Christmas Day and Week. 7½" diameter. oxed. **Price, $4.95.**

ATIVITY MUSIC BOX (3)
O. W568. Unusually lovely music box from Germany. mple, tender nativity scene covered by transparent ome. Rotates as music plays Silent Night. Adaptable r hanging. 4½" high. Gift-boxed. **Price, $5.95.**

5-PIECE MINIATURE NATIVITY SET (4)
O. 5495. Imported from West Germany. Exquisitely esigned and molded pieces in sturdy plastic, hand-ainted in rich colors. Move the pieces at will. Height tallest piece: 3¾". In cellophane bag. **Price, $1.50.**

ANGER SET (5)
o. 202. Hand-painted ceramic figures of Holy Family t in rustic wood crib in manger scene. Hang on wall r stand in prominent place where your children will e reminded of Christ's birth. 5¾" wide. Boxed. rice, $1.25.

OMED SNOW BLOCK CRECHE (6)
O. 5410. Plastic dome filled with clear water surrounds iniature 3-piece Nativity in brilliant colors against zure blue sky. Snowflakes cover the ground. Conructed to simulate falling snow whenever shaken. Use s an ornament or a paperweight. Height: 2½" width: ⅞"; depth: 2⅛". Gift-boxed. **Price, $1.00.**

REE ORNAMENTS (7)
O. W182. Unusual German tree ornaments; colorful erubs kneeling under a canopy of glittering white. hese ornaments will add charm and beauty to any hristmas tree. Can be used in many decorative ways roughout the home. 2¼" high. **Price, $1.50 per set f 6.**

TAINED GLASS COLOR ART NATIVITY WINDOW (8)
O. 51-100. Beautiful window or wall decoration for ome, church or school. An authentic stained glass esign printed on special paper. Easily transformed into rich glowing panel. Complete instructions and colorg guide included. **Price, $1.00.**

LASTIC NATIVITY SCENE (9)
O. 43T310. Nativity Set especially for children. Set nsists of 12 figures, 12 stands, 8 crayons, scissors and rawing pad. Figures can be placed in various positions eating lifelike third-dimensional effect. Figures vary size 2" to 4½" high. Gift-boxed. **Price, $1.25.**

IFT OR TREE TIE-ONS (10)
o. 1316. Colorful, glittering and gay tie-ons from ermany featuring Christmas scenes. Use them on your ecial packages or in many ways around the home at hristmas. 3-D effect when opened. 12 to cellophane ack, assorted. **Price, 40 cents per pack.**

EDEN-HEIDELBERG and PILGRIM PRESS BOOKSTORES
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Gifts FOR THE PASTO

TWO ORIGINAL PAINTINGS OF CHRIST

By the celebrated artist Barosin; reproduced in full color. ALL have brushstroke treatm
Order H, etc. for "Head of Christ" and HA, etc. for "Come Unto Me."

No. (H or HA)-m-FO—16 x 20" Lithograph with 2" Limed Oak Frame $1
No. (H or HA)-s-FB½—8 x 10" Lithograph with ½" Burnished Gold Frame
No. (H or HA)-s-FC—8 x 10" Lithograph with 1" Colonial Gold Frame

INSPIRATIONAL SILHOUETTES

Diamond-shaped background creates the perfect accent for the dramatic oval holding the silhou of white *luminous* plastic. Over-all size: 6⅝ x 8½". Boxed. **Price, $1.25 each; 3 for $3.50.**

Beige background with tan oval	White background with blue oval
No. 38T1386—Praying Hands	No. 38T1389—Good Shepherd
No. 38T1387—Rugged Cross	No. 38T1390—Boy Praying
No. 38T1388—Head of Christ	No. 38T1391—Girl Praying

CROSS BOOK-ENDS

Styled for modern tastes! Solid mahogany with a contrasting cross gives 3-dimensional eff Cross measures 2 x 4". Over-all size: 5 x 6". Gift-boxed. **Price, $3.95 per set.**

No. 45T1118—Ebony Finish No. 45T1164—Light Finish

DELUXE SCROLL BOOK-ENDS

No. 45T1190. Rich solid-mahogany base with hard-lacquer natural finish, polished stainless-s crosses in two corners and coil, and felt bottom. Base 6¾ x 11⅞". Gift-boxed. **Price, $5.95.**

SOLID BRASS CROSS

Skillfully crafted of solid brass, with a soft-satin finish. Hangs flush against the wall. Gift-box

No. 5541—Size 12¼ x 6¾ x ½" deep, **$5.00** No. 1192—Size 17 x 8½ x 11/16" deep, $7

GOSPEL TEXT FIGURINES

Beautiful hand-painted, articulately made ceramic figurines. Simple texts for children. Bo

No. RFG-3—Boy and Girl "Give Thanks." Size: 4¼" high x 4¾" wide $2.2
No. RFG-4—Boy or No. RFG-5—Girl. Praying. Size: 4¼" high x 2¼" in diameter 1.2
No. RFG-6—Boy or No. RFG-7—Girl. Standing. Size: 5¼" high x 2¼" in diameter 1.2

JUDY RELIGIOUS PUZZLES

Cut on functional, logical lines. Patterns carefully selected to interest and satisfy children. Dura tempered hardboard; bright colors. Size: 9" x 12". In sturdy envelopes. **Price, $1.75 each.**

No. 14—Night, 15 pieces No. 71—Praying, 16 pieces. No. 73—Manger Scene, 15 piec
No. 53—Saying Grace, 14 pieces No. 72—Church, 9 pieces No. 74—Shepherds, 16 piec
No. 75—Jesus Doing Good, 14 pieces No. 76—Sharing, 21 pieces

CROSS IN ETERNITY

Soft "lustre satin" finish solid brass with a heavy-duty coat of brass lacquer.

Door or Wall Cross		Standing Cross on Cradle	
No. 403—Ring Diameter, 12"	$25.00	No. 403S—Ring Diameter, 12"	$30.00
No. 404—Ring Diameter, 8"	10.00	No. 404S—Ring Diameter, 8"	12.00

CONSTANTINE SPOON AND FORK

Cross of Constantine the Great as the handle with the engraved historic words: "In Hoc Sig Vinces" (By This Sign Thou Shalt Conquer). 4" long. Gift-boxed. **Price, $1.10 each; $2.00 a s**

No. N33—Constantine Spoon No. N34—Constantine Fork

SWORD AND HEART LETTER OPENER—BOOKMARKER

No. 7817. Fabric band is hand-loomed. Attached to one end is a brass heart and to the othe sword-shaped letter opener. From Sweden. 12½" long. Gift-boxed. **Price, $1.50.**

CROSS AND HEART BOOKMARKER

No. 7818. The brass cross and heart are hand-engraved in Sweden and fastened together with rich loomed fabric band. Cross 1½" high. Marker is 10½" long. Gift-boxed. **Price, $1.50.**

WALNUT HOME ALTAR SET

No. 719. A lovely walnut altar set from Germany. Cross is 11¼" tall and candlesticks are fitt for ¾" candles. Boxed. **Price, $5.95.**

CHILD'S PRAYER SET—No. 1532X

Hand-painted picture of a child in prayer on the cover. Lift the cover, a mirror and the wor "Pray Without Ceasing" appear. Drawer. 4½ x 3 x 2". Boxed. Boy or girl. **Price, $1.00 ea**

ALBRECHT DURER'S World Famous PRAYING HANDS

No. 1801-CH. This beautiful reproduction is done in solid copper, mounted in a wood fran Gold gift-boxed. Size: 9" x 10½". **Price, $5.00.**

SUDBURY WORSHIP CENTER SET

Delicate, skillfully made crosses and sticks. Buffed satin finish. Lacquered for protection.

No. SB-30—Brass Cross	$10.00	No. SB-30SP—Silver Plate Cross	$17.00
No. SB-31—Brass Candlesticks	6.50 pr.	No. SB-31SP—Silver Plate Candlesticks	11.00

Candles for above. Size, 5½ x ½", **$1.00 for box of 12.**

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ND THE ENTIRE FAMILY . . .

DTIME PRAYER NITE LITE (16)

o. V5540. Safe, durable, nonbreakable plastic. Hand-painted in ten colors. Hangs on wall like picture. Replaceable 6-watt bulb. U.L.-approved. Boxed. Over-all size: 8½" x 2". **Price, $4.95.**

OLID BRASS PLANTER (17)

o. V6616. Made of solid brass. Artistically "hammered" on the sides are decorative designs embling vines and the Motto Text: "God Bless Our Home." Size: 12" x 4" x 4". **Price, $6.95.**

LLMAN'S PAINTINGS IN GOLD-PLATED MINIATURE FRAMES (18)

ghly polished gold-plated frames in the popular miniature size. Makes an ideal picture for the sk. Sturdy plushtex easel back and fob hanger. **Price, $1.75 each.**

o. M2600—Head of Christ No. M2602—Christ at Heart's Door No. M2603—The Good Shepherd

IEAD OF CHRIST" COIN BANK (19)

o. V3885. An attractive round gold metal case with coin slot on top. Small oval frame on le has "Head of Christ" print. Packaged in pliofilm bag and boxed. **Price, $2.25.**

TA-TRU" PUZZLE ASSORTMENTS (20)

autiful, full-color religious pictures. Four inlaid type die-cut puzzles, size 7 x 9". Each puzzle s twenty durable cardboard pieces. Framed background. **Price, $1.00 an assortment.**

o. T6600—Life of Christ Assortment No. T6601—Old Testament Assortment

RT-WOOD" FRUIT TRAYS (21)

gged, attractive, decorative and useful with raised design and text highlighted in gold. Made nonshatter thermoplastic. Over-all diameter 13½". Gift-boxed. **Price, $5.95 each.**

No. V6611—Off-white color No. V6612—Mahogany

LLMAN'S GOLD BRONZE SCROLL FRAME (22)

uminated. A graceful scroll-design frame fashioned from gold-bronzed metal. Small bulb lights e picture from the top. U.L.-approved. Over-all size: 10½" x 12" Gift-boxed. **Price, 6.95 each.**

o. M6350—Head of Christ No. M6352—Christ at Heart's Door No. M6353—Good Shepherd

JSTIC "ART-WOOD" PLAQUES (23)

ese designs were developed for dignity, beauty, and real inspirational value. Non-breakable ith ordinary use. Over-all size, 8½ x 10 inches. Hangers attached. Boxed. **Price, $3.95 each.**

No. N4905—My Kitchen Prayer—"Head of Christ"—Antique White and Mahogany
No. N4911—My Kitchen Prayer—"Jesus, the Light of the World"—Gold and White
No. N4913—Praying Hands—Scripture—Dark Walnut and Gold

URER PRAYING HANDS PLAQUE (24)

o. 1000. Made by fine German craftsmen, the hands are metal, silver color, set on a black ramic background. A unique and artistic gift. 8¾" tall. **Price, $4.95.**

VAL SERIES "ART-WOOD" PLAQUES (25)

ach features a Sallman masterpiece. Approximate size: 9¼ x 6¾". Highlighted with gold. ift-boxed. **Price, $2.50 each.**

o. N1950—"Head of Christ"—"Praying Hands"—Gold and White
o. N1951—"Christ at Heart's Door"—Text, "Lord, enter thou my home . . ."—Gold and white
o. N1952—"Head of Christ"—Text, "The Family that Prays Together Stays Together"—Fruitwood

ALLMAN'S OAK-FINISH FRAME (26)

he simplicity of this new soft-finish oak frame makes it possible to use it in any setting. Boxed.

Title	$8.95—19¼ x 23¼"	$5.95—13¼ x 16¼"	$3.95—10¼ x 12¼"
Head of Christ	No. M4800	No. M4600	No. M4400
Christ at Heart's Door	No. M4802	No. M4602	No. M4402
The Good Shepherd	No. M4803	No. M4603	No. M4403

ERSONAL DESK CROSS IN PRECIOUS METAL (27)

erfectly proportioned, delicately patterned, beautifully polished. Four inches high on gleaming old-finished circular base, suitable for engraving. Beautiful display satin and embossed gift box.

No. RE59/72—Gold-plated $4.95 No. RE59/73—1/20-12KT Yellow-gold-filled $8.25

MARGARET TARRANT PICTURE PLAQUES (28)

ull-color prints on buff-colored beveled-edge masonite, clear varnished for lasting beauty.

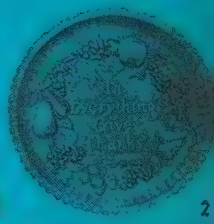
Title	$1.00—6 x 7⅛"	$3.00—10½ x 12½"
He Prayeth Best Who Loveth Best	No. 60/4	No. 60/10
Lesser Brethren	No. 60/6	No. 60/12
All Things Bright and Beautiful	No. 60/7	No. 60/13
The Loving Shepherd	No. 60/8	No. 60/14

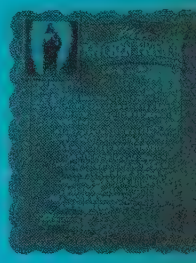
MAGNETIZED PRAYER REMINDER (29)

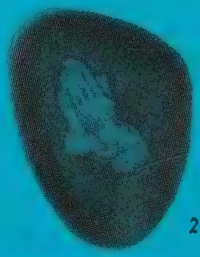
o. MU19. Rhodium-plated Durer's "PRAYING HANDS" on mother-of-pearl background. Strong agnet firmly attached to back. Use on dashboard of car or on desk. Size: 1¾ x 1⅚". **Price, $1.00.**

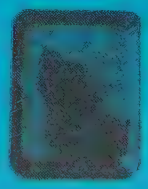
IBLE TIT-TAT-TOE GAME (30)

ombining Bible study with family or party fun for all ages. 1,000 regular and advanced questions aken from the Bible (with answers and references). Instructions. Boxed. **Price, $3.98.**









Christmas GIFT BOOKS . . .

CHRISTMAS, VOLUME 30 (1) *Edited by Randolph E. Haug*
An American Annual of Christmas Literature and Art. The simple, beautiful, universally unde stood literature, art and music of a holiday time dear to every heart. Page size: 10⅜ x 13¾ 68 pages. **Price, Gift edition, paper, in envelope, $1.50; Cloth, $4.50.**

CHRISTMAS IDEALS (2)
Each colorful page artistically reflects sacred religious spirit of Christmas. Pages in full natu color on fine art paper by both contemporary artists and the old masters. Size: 8½ x 11". Cell phaned art-paper cover. In gift envelope. **Price, $1.50.**

THE COMPLETE CHRISTMAS BOOK (3)
This book will heighten the pleasure of the holiday season for the whole family. Includes reci for old and new Christmas dishes; house and tree decorations to be made at home; Christm music on records; and countless other things. 2-color illustrations. 342 pages. **Price, $4.95.**

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The Christmas customs of 66 countries are described in their amazing variety. Each observan however curious, basically reflects the Bethlehem Event. A Christmas program and special reci included. Illustrated by Marian Ebert. **Price, $3.50.**

CHRISTMAS AROUND THE WORLD (5)
In these pages are depicted the traditions, the pageantries and festivities as celebrated in thirt two different countries throughout the world. In gift envelope; size, 8½ x 11". **Price, $1.00.**

CHRISTMAS CARD LIST (6)
No. H3. 52 pages, alphabetically arranged for a four-year record. Space for name, address, whom sent, when received and date. Pages decorated in green and red with appropriate Chris mas motifs. Hard-bound cloth cover, green, decorated in red and silver. Size: 7 x 5½". **Price, $1.5**

CHRISTMAS PICTURES PHOTO ALBUM (7)
No. P328/38. An ideal way to preserve your photos of the happy holiday season. Attracti padded leatherette covers in rich and appealing red or green. 12 acetate pockets for 24 photo Size: 3½ x 3½". Gift-boxed. **Price, $2.00.**

MY FAVORITE CHRISTMAS STORY (8) *By Roy Rogers with Frank S. Me*
Roy Rogers invites his reader, in these pages, to a personally conducted tour of the Bethleh manger. He then brings the reader back home to Main Street, where he can have a Bethleh Christmas of his own if he sincerely wants one. 64 pages, 5 x 7⅜". **Price, $1.50.**

LITTLE STAR (9) *By Kenneth Hans*
A children's story of the star chosen to shine over a stable to tell the people that a baby h been born within. Paper over board. Illustrated in two colors. **Price, $1.00.**

TELL ME ABOUT CHRISTMAS (10) *By Mary Alice Jon*
Simple, straightforward writing reveals to small children the greatness and the beauty of Chris mas. Illustrated in color and black and white. Ages 4-9. 72 pages, 8⅛" x 10½". **Price, $2.5**

MARTIN LUTHER CHRISTMAS BOOK (11) *Edited by Roland H. Bainto*
These excerpts from Luther's writings put the reader in the place of Mary, Joseph, and the other in Bethlehem at the time of Jesus' birth. In highly readable form, with an introduction by D Bainton and woodcut illustrations by contemporaries of Luther. Paper, 80 pages. **Price, $1.00.**

A CHRISTMAS ALPHABET (12) *By Lee Mer*
An ABC book of the Christmas Story for the very youngest to "read" at Christmas time. Eac letter is related to an event of Christmas told in rhythmic verse. 2-color illustrations on ever page. Paper over board. **Price, $1.00.**

THE DAYS OF CHRIST'S COMING (13) *By Dorothy L. Saye*
Written in simple and reverent prose is the story of events leading up to the birth of our Lor and His departure to Egypt under the care of Mary and Joseph. Fritz Wegner's drawings on ever page, in black and white and in full color. **Price, $1.50.**

A TREASURE OF CHRISTMAS RELIGIOUS ART (14)
In full natural color, a large collection of contemporary and Old Masters' paintings that you readers will acclaim beautiful enough to frame. Scenes from the story of the growth and life Jesus are reproduced on quality art paper. In gift envelope. Size: 8½ x 11". **Price, $1.00.**

OUR CHRISTMAS STORY (15) *By Mrs. Billy Graham*
The Christmas Story, as told each year, in the household of one of America's most prominen religious leaders. Mrs. Graham tells for children everywhere the story of God's great gift to th world. 80 pages—Ages 5 to 9—15 illustrations in two colors. **Price, $2.50.**

THE BABY JESUS (16) *By Miriam E. Maso*
The miracle of Christmas. This is a story young children can read and enjoy for themselves The simplicity and sweetness of the first Christmas is made even more beautiful by the lovely pictures in two colors. Size: 6 x 8 inches. 64 pages. Ages 6 to 8. **Price, $2.50.**

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Books for Family, Youth, Adult, Pastor, Boys and Girls

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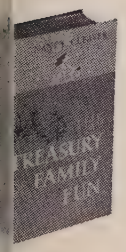

9

BOOKS FOR THE FAMILY . . .

THE CHURCH AND THE FINE ARTS (1) *By Cynthia Pearl Maus*
A wealth of material drawn from each of the major arts by the noted anthologist Cynthia Pearl Maus and her collaborators, to illuminate, inform and inspire everyone who loves the Church's life and history. **Price, $6.95.**

IN PLACE OF FOLLY (2) *By Norman Cousins*
Man's Last Defense in a Nuclear Age. A book to challenge every thinking American with the real issues presented by the enormous and apparently limitless power of nuclear energy. **Price, $3.00.**

"SING TO THE LORD" HYMNAL (3) **FOR CHURCH SCHOOL AND HOME**
Intended primarily for use in the church school and in the home, this new hymnal is equally well adapted to use as a worship resource by the many other groups that are an integral part of the church. Blue cloth binding with cross stamped in red and title in white. **Price, $2.50 each. Pianist's Edition.** Spiral Bound. **Price, $4.50.**

THE GOLDEN BIBLE ATLAS (4)
No. 749. This masterfully combined atlas and picture history of the Holy Land contains hundreds of maps, paintings and photographs of sites mentioned in the Bible. 10 x 12¾", 100 pages in color. **Price, $3.95.**

P. S. TO PUZZLED PARENTS (5) *By John and Dorathea Crawford*
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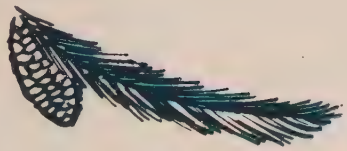

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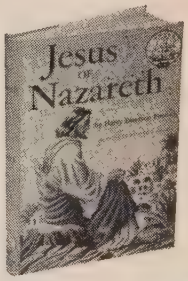

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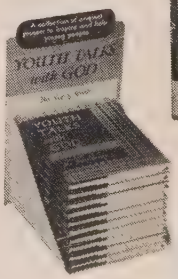

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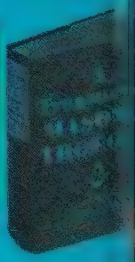

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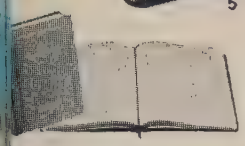

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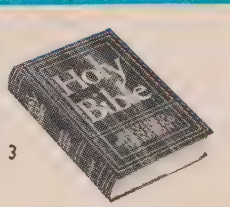
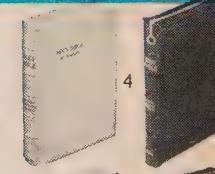
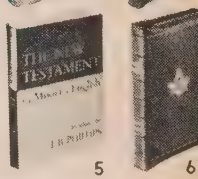

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WHY THE PHONES RING

ANTOINETTE BRYAN

IN THE still hours of the early morning the telephone rings in the manse. At the other end of the line is a widow, an invalid who lives alone. She has wakened in the silence and darkness, and needs the reassurance of a human voice and an understanding word. So she dials the minister's home.

Encouraging Words

A short time later a man wakes up in the hospital. The pain resulting from recent surgery is intense. How is he to bear it for the rest of the night? He reaches for the telephone beside his bed, dials the minister's home and hears words of spiritual encouragement.

Later that morning a man arrives at his office. Before he settles down to his work he dials the minister's home. He wants to hear the minister's voice and a message that he hopes will keep him on the right track in his business.

At about the same time a woman, having helped her family off to school and work, sits down for a few minutes of prayer and meditation. As part of this quiet time she too dials her minister. What she hears helps her gain a spiritual perspective for the day.

What of the minister? How does he manage to give help to so many people at so many times of the day and night? Since it is estimated that he has received well over five million phone calls in the past few years it is fortunate for him that he doesn't have to answer the phone every time it rings.

The people we have been discussing live in the greater St. Louis area. The minister is the Rev. Dr. Paul S. McElroy, minister of the First Congregational Church of St. Louis. The telephones dialed so frequently are in his basement, part of a "dial-a-prayer" program called "Minute Meditations." Begun in 1955 the service, which is sponsored and financed by his church, has run continuously since, in cooperation with the Metropolitan Church Federation of St. Louis. The program began with three playback recording machines but these were soon found to be inadequate and the plan has operated with six phones most of the time ever since. Grateful listeners have told their friends, acquaintances and fellow workers about the program, which has operated with almost no paid publicity.

Grateful Letters

Who are the listeners? What are their situations? What needs prompt them to seek guidance? Many are, of course, members of First Church. Most, however, remain anonymous. A key to part of the mystery of their identities is the mail that Dr. McElroy receives. He has had thousands of grateful letters from persons all over the area thanking him for the help his messages, which are changed every morning, give them. They also send contributions to help finance the program, which has been costing $2,400 a year. In his mail are also many requests for copies of his "message of the day." He has supplied them as late as a year and a half after they were given. The listener had forgotten the exact day but remembered a few key words.

Excerpts from some of these letters have a recurrent theme: Dr. McElroy's listeners usually feel that the words were meant precisely for them. One woman wrote: "For some time I have wanted to express my appreciation of your messages seeming to be directed to and for me over the telephone." Another asked: "Would it be possible for me to secure a copy of 'Minute Meditations' for July 8? It was so wonderful and so fitted my crying need at the moment that I would like to meditate on it again and again."

Steadying Influence

That the messages achieve a breadth of view and are religious in the best sense is shown by the people who are among the minister's listeners. In addition to those from the larger Protestant groups they include Jews, Roman Catholics, Unitarians, Seventh Day Adventists, Christian Scientists and many others.

Intrigued to find out more about what makes people turn to this source of help, I talked to some of those who have indicated their appreciation, asking what the program means to them.

A blind man, who listens every night just before he goes to bed, says: "I can tell a lot about a person from his voice. The minister's voice is kind and humble. His are not just spoken words. I feel they have been prayed over, and where there is prayer there is power. 'Minute Meditations' means as much to me as if the minister were right here in the room speaking to me or as if I were in his church."

The invalid widow living alone whom we mentioned told us: "I sometimes wonder what I would do without his program. I haven't been able to go to church since 1957 and it's the one thing that I really miss. Dr. McElroy's program keeps me in touch with God, a loving and forgiving God. Of course I read chapter after chapter in my Bible, but there's something about having a person like Dr. McElroy speak to you that makes more of an impression. It's a great help to know that I can always hear a human voice saying the things I need to

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Antoinette (Mrs. J. H.) Bryan is a member of the Webster Groves Presbyterian Church in Webster Groves, Mo. Photo by Raymond F. Powell.

Continued on next page

The Rev. Dr. Paul S. McElroy, minister of First Congregational Church, Webster Groves, Mo., has received five million calls on his "dial-a-prayer" telephones.

hear in a time of deep loneliness."

Another listener reports: "I was on the verge of a nervous breakdown. I was really afraid I was going to 'crack up.' Someone told me about 'Minute Meditations' and it was one of the influences that kept me out of the hospital. When I felt I was losing control of myself I dialed the number. Something about the minister's voice and his message steadied me and helped me pull myself together."

Still another said: "When I first started listening to 'Minute Meditations' I was in a low period of my life. I didn't know which way to turn and my problem seemed too personal to discuss with anyone. It seemed as if I couldn't go forward or backward. The first message I heard said to change what can be changed and face valiantly what can't be changed. I thought, 'This is it!' It gave me the courage and divine direction to face my problem. I have listened regularly since and when I hang up the receiver I thank God for giving us this program to help us help ourselves. No matter how much faith and prayer we have we need the human touch. 'Minute Meditations' give this."

The meditations, between seventy-five and one hundred words, are exactly one minute in length. In writing these miniature sermons Dr. McElroy sometimes uses prayers or poems—occasionally a poem he himself has written—and often quotes a few verses of Scripture to prove a point. "I always look for ideas everywhere I go," he says. "I find them in conversation, reading, my counseling, anywhere. Of course I'm happy when I have a number of them prepared in advance.

"I try to provide something hopeful, helpful, inspiring and challenging. I try to relate them to the basic needs of life so they will be helpful to people in many different types of situations." Dr. McElroy added that occasionally he plans a message for someone he knows is struggling with bereavement or some other tragedy.

"I'm not interested in a gimmick to get people to come to this church, although some listeners have visited out of curiosity or appreciation." Other people, he said, have come to his office for counseling. Important factors in any success the program has had, he believes, are the anonymity of the callers and the fact that someone with no axe to grind and using no pressure is speaking to them.

Could any minister who is sensitive to human needs and skillful in preparing recorded messages to answer them be successful in a "dial-a-prayer" program? We think not. Important as the content of Dr. McElroy's messages is, we feel that there is something inherent in his voice that "keeps the phones ringing." One man said: "As I listen to his voice he sounds like a person who would understand." Another commented: "The first thing that impressed me was the sincerity of his voice and his convincing tone. It's just as if he's talking to you and speaking from his heart. You feel he's interested in you although you don't even know him."

Call it empathy, compassion, understanding, what you will, Dr. McElroy brings a "personalness" into all his messages. Through a happy combination of wise counsel, excellent delivery and Christian insight, he is helping to feed the spiritually hungry.

WORLD ORDER SUNDAY

In connection with the observance of World Order Sunday, October 23, the General Board of the National Council of Churches sets forth the following proposals to serve as guides in the search for truth and for responsible action.

1. Our nation shares with all mankind both a common danger and an opportunity under God to define and serve the common good. Christians need to seek new insight as to how moral power can be made an effective element of national strength and international action. . . .

2. The United States must persevere in the quest for enforceable agreements to eliminate weapons of death and to reduce the burden of armaments. At the same time the need for alternatives to the use of military force requires the development of institutions for collective security. . . .

3. Improvement of standards of life of our fellow men is a privilege the U.S. shares, not a benefit it confers. . . .

4. Promotion of human rights and fostering freedom throughout the world are duties of citizenship, as well as mandates of the Christian faith.

5. Communications of ideas, exchanges among peoples and willingness to negotiate at all levels assume greater urgency the more ideas clash or political tensions mount. Communication does not imply approval, exchanges do not corrupt men of principle and negotiation need not mean appeasement.

6. Leadership toward world community requires justice in our own national community. Full respect for the U.S. rests upon our own respect for the dignity and equality of all citizens before the law.

DR. HOSKINS

(Continued from page 2)

". . . Examination . . . discloses an assumption that church members who oppose the union are the true Congregationalists. It is thus clear that they are suggesting the applicability to this union of the so-called 'doctrine of the faithful minority,' which holds that the majority shall control unless its actions constitute a radical departure from, or utter abandonment of, the doctrines, traditions and usages of the church.

"The claim that this union constitutes a departure from Congregationalism has already been considered in a leading case. In *Cadman* v. *Kenyon*, 306 N. Y. 151, the highest court of the State of New York rejected a contention that the churches favoring the union will be unfaithful to Congregationalism. The Court held that '. . . the proposed union will in no way change the historical and traditional pattern of the individual Congregational Christian church,' and further '. . . that there will be no interference in or abridgment of Congregational usage and practice.'

"Examination of the text of the *Basis of Union with the Interpretations* and the draft Constitution of the United Church of Christ discloses an abundance of reassurances that the autonomy of the local church is recognized and preserved.

"There are additional grounds for rejecting the application of the 'faithful minority doctrine' to this union. A thorough study of the history of the doctrine discloses that it has never been applied as a bar to denominational unions. On the contrary, one of its typical applications is to prevent a local church from breaking away from its denomination. It has not been used to prevent a local church from joining sister churches in a denominational union. Accordingly, it is suggested in this union:

"1. The duly recognized councils of the denomination—the associations, conferences and the General Council—are participating in the union.

"2. The majority of the churches will have taken voluntary action to be a part of the United Church of Christ.

"3. That 'Congregational Christian churches do not go out of existence at the time of the union of the two communions. In consummating this union, the Congregational Christian churches and the Evangelical and Reformed Church are uniting without break in their respective historic continuities.' *The Interpretations* (f)"

By all means study both sides of the question—the right question.

Good stewardship by trustees of local churches implies the necessity for careful study of the legal implications of the union for a local church. Voting should be done by churches as soon as they can act responsibly and must be done not later than June 1, 1961.

On the Eve of All Saints

RUDOLPH W. RABER

It was late. The last whoop of the "trick or treat" brigade had long since died away. The passing footsteps of occasional pedestrians and the constant buzz of city traffic testified to "normalcy" once again.

In the church office the pastor sat at his desk going over some statistics. It was a disheartening picture: attendance, down; giving, down; membership, down. The city was slowly strangling another victim.

The agony was interrupted by the unexpected thump of the church door. Someone had come in from the street. Who could it be at this time of night? A nocturnal panhandler? A wayward inebriate? It was neither. The man was impeccably dressed and cold sober. He walked in with all the poise and self-assurance of one well accustomed to meeting people and dealing with them. He responded graciously to the clergyman's questioning greeting and sat down.

"Up a little late tonight, aren't you?" he asked amiably. "Well, not much later than usual," replied the pastor, looking at his watch without really seeing the time. "Is there—?"

"How are things going?" interrupted the stranger.

"Oh, so, so! I was just looking over some reports, as a matter of fact."

"Ah, yes, probably pretty dismal. Just the other day some of the men at the ministers' meeting were saying that this neighborhood is going fast." The stranger shook his head in what appeared to be dismay.

"Are you a minister, Mr.—?" asked the pastor, anxiously following up the clue to his visitor's identity.

"Well, no, not a minister. I am, you might say, interested in religion—have a few friends among the clergy. Yes, the neighborhood is really changing, not much future here. A real-estate friend of mine was saying only last week that property values are tumbling like baby blocks, what with all 'the less desirable people' moving in. Not that it makes any difference to you and me, of course, but these folks just wouldn't appreciate your kind of religion. You probably couldn't drag them into your church a second time even if they'd be welcomed by your congregation. They're always pushing their way in though and ruining good neighborhoods, forcing churches and decent people to move out."

The pastor moved uneasily in his chair. He had preached a sermon on brotherhood the week before, but all he could manage now was, "I'm not sure all that is quite true."

"Well, naturally there are good and bad in all races," his visitor began again, "but you have to admit that degeneration is more common to some. Now take the school system. In a community such as this the school is the first to suffer—standards fall, poorly equipped teachers are hired. By the way, your children will have to go to school around here, won't they? Of course, you can give them some extra help at home to offset the handicap."

"Do you live around here?" asked the pastor, trying to change the subject.

"Well, yes and no. I move around quite a bit. I'm thinking of setting up more permanent quarters—the transit system makes it possible to get around easily. I wouldn't stay around here if I were you, though. This is no place for you, or for your church either, for that matter. No church of your standards can thrive in an area such as this, as you can see for yourself. Why throw away good time and money? Now, I don't mean to discourage you. I'm really encouraging you to move ahead, as your Lord said, you know."

With that the stranger rose abruptly and, with a cheery leave-taking, departed. The puzzled minister went to the window and watched him cut across the barren lawn and vanish into the darkness. After awhile he began to wonder if he had really had a visitor at all. He gathered up a few things and then he too left the church. As he turned from locking the door for the night, his ring of keys fell from his hand and skittered across the sidewalk to the edge of the lawn. Stooping to pick them up, he saw in the soft earth, by the dim light of a nearby street light, the print of a cloven hoof.

Mr. Raber is pastor of Hough Avenue Church (E and R), Cleveland, Ohio. At present he is interim associate secretary for race relations, Council for Christian Social Action, during the absence of the Rev. Chester L. Marcus in Ghana, West Africa.

NEWS

WITHIN THE CC

TEXAS CHURCHES HONOR FORMER CC MISSIONARY

A FORMER American Board missionary to China recently received the Fair Award for Distinguished Churchmanship from the Texas Council of Churches. She is Mrs. Alfred D. Heininger *(center)* of El Paso, Texas, who served in North China from 1925 until the death of her first husband, Dr. Edward F. Parsons, in 1931.

Mrs. Heininger was honored for dedicated service to her local church, as well as participation in denominational, interdenominational and community activities—"always with a Christian motivation." Mrs. Heininger's husband *(right)* is minister of Pilgrim CC Church. She is the mother of the Rev. Edward K. Heininger, minister of the new Pilgrim Church, Bloomington, Ill.; the Rev. John T. Parsons, an American Board missionary in South Africa; and Mrs. Sylvia Parsons Fitzgerald, wife of the minister of Community Church (Congregational), Los Alamitos, Calif.

NEW JERSEY CHURCH COMPLETES $400,000 PROGRAM

FIRST Congregational Church of River Edge, N. J., recently completed an expansion program that stretched over eleven years and involved five separate building campaigns.

The first step, taken in 1949, was the addition of a church-school wing to the existing building at a cost of $92,000. In 1954 a new parsonage was completed costing $35,000. Later that same year a new sanctuary seating 400 people was built at a cost of $175,000.

Two years later, when fire destroyed the old building connecting the church-school wing with the new sanctuary, this section was rebuilt, debt-free, at a cost of $51,000.

During this period First Church continued its support of denominational programs and *One Great Hour of Sharing*, sponsored by Church World Service. Since 1955 the annual benevolent giving has increased from $4,000 to $21,000.

Speakers at a special mortgage-burning and rededication service included Dr. Stanley U. North, general secretary of the CC Division of Church Extension, and Dr. Joseph H. Stein, superintendent of the Middle Atlantic Conference. Photo shows *(left to right)* Glenn Thompson, former chairman of the building committee; Rudy Meyer, chairman, mortgage liquidation committee; the Rev. Sumner H. Gill, minister of First Church; Marden Mystrom, chairman of the board of trustees; and Stanley Bessler, member of the mortgage liquidation committee.

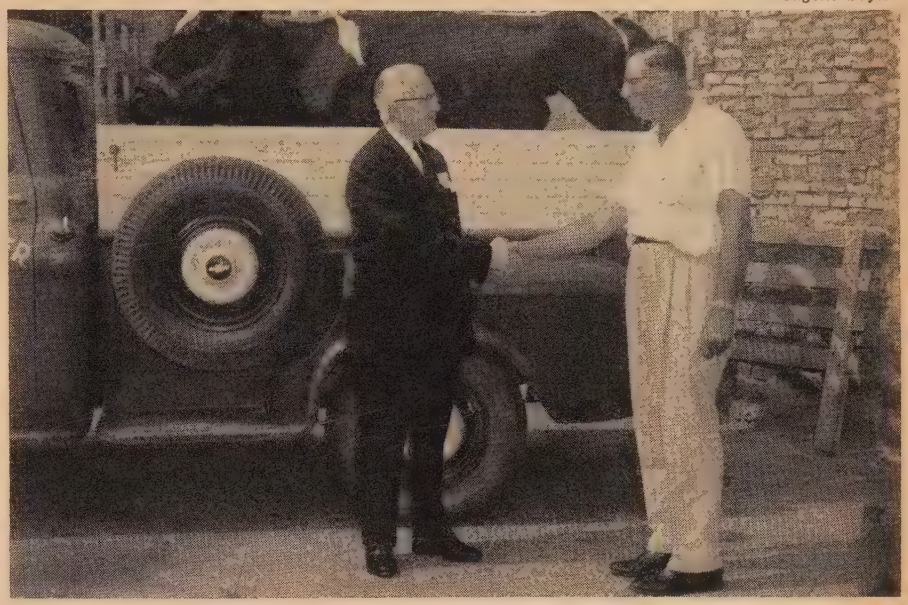
CHURCHMEN SEND HEIFERS TO SOUTHERN UNION COLLEGE

DELEGATES to the Churchmen's Fellowship Convention in St. Louis last August participated in the dedication of several heifers secured by the Southern Illinois and Southern Indiana Churchmen's Brotherhoods for distribution in needy areas.

Dr. Walter A. Graham *(left)*, president of Southern Union College, Wadley, Ala., was on hand to accept eleven of the animals on behalf of his school, which serves southern mountain youth and is a member of the Congregational Christian College Council. Ray Weinheimer *(right)* of Highland, Ill., chairman of South Illinois Churchmen's Brotherhood Federation, made the presentation.

South Illinois and South Indiana synods, with the help of Congregational Christian churches, last summer sent fifty animals to Germany to be used as breeding stock in agriculturally underdeveloped areas.

Eugene Taylor



PROTESTANTS, CATHOLICS ENJOY EXCHANGE VISITS

AN EXCHANGE of visits between St. Paul's E and R Church in Johnstown, Pa., and St. Patrick's Roman Catholic Church has led to better community understanding, according to the Rev. Charles W. Sigler, the pastor of St. Paul's E and R Church.

Responding to an invitation from St. Patrick's, members of St. Paul's were given a tour of the Catholic church and an explanation of Catholic beliefs and practices.

Charles S. Moore

The visit closed with a social hour in the rectory.

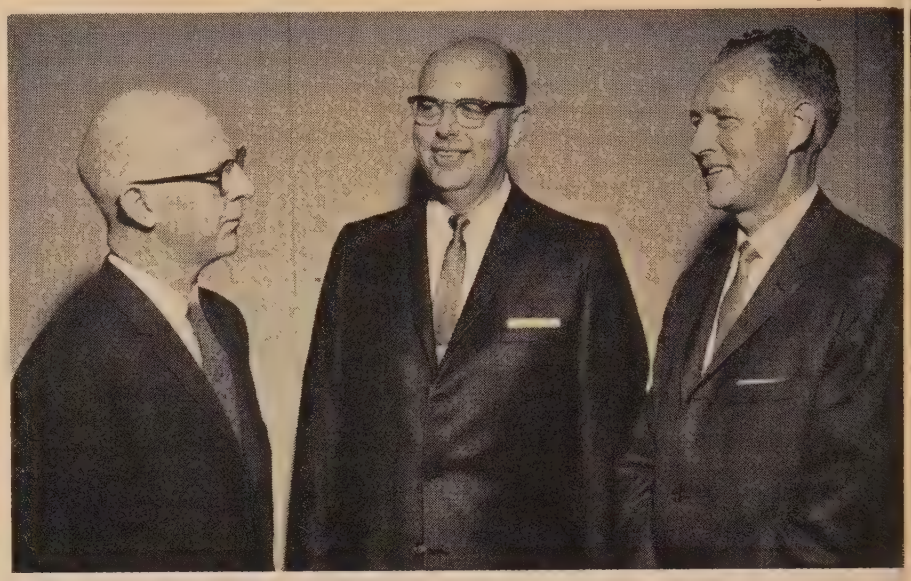
In welcoming the Protestant group to St. Patrick's, the Rt. Rev. Monsignor Thomas E. Madden, pastor, said that the exchange program was inaugurated not with any thought of minimizing the deep and serious differences that separate Protestants and Catholics in matters of belief and worship. Although they are not one in faith, he expressed the hope that they could be one in charity, and that from their visit would come a better appreciation of the common brotherhood in Christ that should exist by reason of a common baptism.

Later, forty-eight members of the Catholic congregation, accompanied by two priests, visited St. Paul's Church, where they were taken through the sanctuary and the adjoining educational building *(see photo)* and given a briefing on Protestant beliefs and practices. A discussion and social hour provided an opportunity for informal conversations. "Both visits were most cordial," Pastor Sigler reports.

Continued on next page ➧

NO. CALIFORNIA CONFERENCE INSTALLS SUPERINTENDENT

Herrington-Olson



THE Rev. Richard C. Norberg, minister of Eden Congregational Church in Hayward, Calif., has been installed as minister and superintendent of the Northern California Congregational Conference. The service of installation was held at First Congregational Church, Oakland, with Dr. Fred Hoskins, minister of the General Council of Congregational Christian churches and co-president of the United Church of Christ, as preacher for the occasion. The Rev. Dr. Vere V. Loper, minister emeritus of First Congregational Church, Berkeley, conducted the installation.

Mr. Norberg has been senior minister of Eden Congregational Church of Hayward for fifteen years. He has been successful in developing leadership in one of the larger churches of the conference and has served on several conference committees. For six years he was a member of the conference board of directors and for two years was its president.

William David Pratt, retiring superintendent, was honored at a testimonial dinner held at First Church, Oakland, with John G. Neukom, former president of the CC Board of Home Missions, acting as master of ceremonies. Mr. Pratt will soon take up his duties as executive director of a retirement home to be built by the Congregational Christian churches in Carmel Valley, California. Photo shows *(left to right)* Dr. Hoskins, Mr. Norberg and Mr. Pratt.

BILOXI MISSION DEDICATES COMMUNITY CENTER

THE new Community Center *(see photo)* recently dedicated by the Back Bay Mission at Biloxi, Miss., provides facilities for a wide range of community services sponsored by the mission.

Built of cement block throughout, the new center houses offices for the pastor-director, the minister of Christian education and a social worker, as well as the business offices for St. Paul's Church (E and R) and the Community Center. The weekday kindergarten, with a capacity of thirty-two children, and the weekly Teen Town, with an average summer attendance of 138, meet here. There are a library and TV room, a craft shop and facilities for various special interest groups such as sewing and cooking clubs, dance groups and the like. On Sundays the rooms are used by departments of the church school.

Older structures on the mission property include a church building with church-school rooms attached, and the former clinic building now being used for Christian education. St. Paul's Back Bay congregation conducts regular services in the church and provides considerable leadership for the through-the-week activities at the center.

The new Community Center was erected with funds provided by the E and R Board of National Missions with the help of gifts from individuals and churches. Included among these was a substantial contribution from Dr. W. F. Neun of St. Paul's Church, St. Louis, who became interested in the Biloxi Mission after visiting there some years ago and who has given continuing encouragement to the extension of the mission program in the community.

The sermon at the recent dedicatory service was preached by the Rev. Roland H. Pantermuehl, pastor of St. Matthew's Church, New Orleans, La., a member of the Board of National Missions. The Rev. Richard P. Ellerbrake is pastor of St. Paul's Church and director of the Community Center, the Rev. John M. Aregood Jr. is minister of Christian education, and Betty Sharp is the social worker. An article describing the Back Bay Mission appeared in the April 28, 1960, issue of *United Church Herald.*

CHICAGO CITY MISSIONARY SOCIETY APPOINTS DIRECTOR

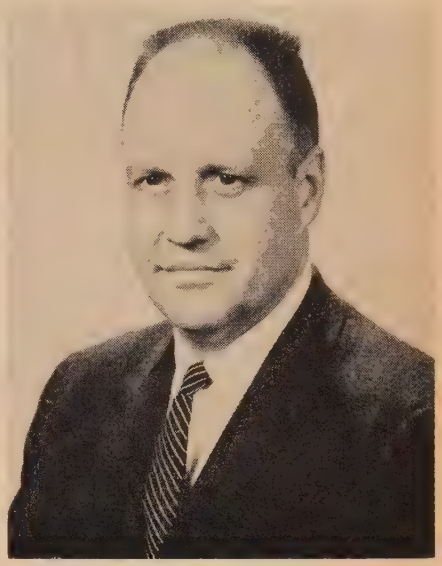
THE Rev. Donald L. Benedict of Cleveland *(see photo)* has assumed his duties as general director of the Chicago City Missionary Society. He succeeds Dr. Niel E. Hansen, a CC clergyman who retired from active duty on August 31.

Mr. Benedict is a member of the Group Ministry, a band of dedicated men and women who serve in inner-city mission areas in Chicago, Cleveland, New York and New Haven. He has been executive director of the Inner City Protestant Parish in Cleveland, Ohio, since 1954.

The Chicago City Missionary Society is an autonomous body, incorporated in 1882 by laymen and ministers from several Congregational Christian churches in the Chicago area to do missionary work in Chicago and vicinity. The society now has a membership of more than 4,000 men and women. From its offices at 19 South LaSalle Street, it supports and administers cooperatively eight program centers in inner-city neighborhoods, Pleasant Valley Farm near Woodstock, Ill., day camps in the forest preserves and various other programs.

Dr. Hansen joined the society's staff in 1936 and became its general director in 1942. In announcing Dr. Hansen's retirement after almost a quarter of a century's leadership in city missionary work, Lester C. Rogers, president of the society, said: "There are few men in the country who have had such wide experience in city missions as Dr. Hansen. He has now decided he must retire from this active work after effectively directing for so many years the second largest city mission group in the nation."

Mr. Benedict, the new director, is a graduate of Albion College in Michigan and Union Theological Seminary, New York. He has also studied at Chicago Theological Seminary. He was ordained a Congregational Christian minister in New York in 1948. In 1954 he organized the Inner City Protestant Parish, which now has the support of nine denominations in bringing a united Protestant approach to Cleveland's inner city. In 1959 the parish added an internship program in cooperation with Oberlin Graduate School of Theology. In the same year Mr. Benedict was the first special lecturer at Harvard Divinity School in its series of conferences on the meaning of the "group ministry."



MEXICAN TRAVEL SEMINAR SEES CHURCH IN ACTION

ON AUGUST 3, 1960, twenty-seven members of the United Church of Christ from all sections of the United States met in Mexico City for the third Mexican Travel Seminar sponsored by the Council for Christian Social Action. Leaders of the group were Dr. and Mrs. Huber F. Klemme of Cleveland. Dr. Klemme is associate director of the council.

The group's three weeks in Mexico were filled with new and stimulating experiences. There were interviews with Protestant leaders and also with a Roman Catholic clergyman. Representatives of the United States Embassy staff, Mexican Government officials, the director of C.R.E.F.A.L. (Regional Fundamental Education Center sponsored by UNESCO) and leaders of other international projects spoke with the group and conducted visits to such interesting projects as a nearly completed housing project in Mexico City. Also visited was an island village in Lake Pátzcuaro where a C.R.E.F.A.L. pilot project is making poultry-raising an important part of the village economy.

Especially rewarding was the weekend spent in Guadalajara, where some had the delightful privilege of staying in the homes of members of the Mexican congregation. A group visit was made to the clinic of Dr. Manuel Ramirez and to the social centers directed by Ramona Salazar de Lundberg. (The photograph shows Dr. Klemme talking with Senora Lundberg at the entrance of the Centro Cultural Jasmin.) Mr. and Mrs. William F. Keeney, American Board missionaries, discussed their work and a visit was made to the Instituto Colon, a school sponsored by the American Board. Unforgettable was the worship on Sunday morning in El Buen Pastor Church with the Mexican congregation.

Some impressions stand out: Mexico is a land of contrast; it is a land confronted with many problems but has energetic and forward-looking plans for coping with them; its leaders are dedicated to their tasks; it is a country moving forward rapidly, one from which we may learn. And Mexico is a young country that we may help greatly if our assistance is given wisely and tactfully. *Winifred E. Weter*

NEWS of the WORLD

NEW BUS IS GIFT FROM U.S. CHURCHES

THE YOUNG Women's Christian Association of Karachi, Pakistan, last summer was given a *Volkswagen* microbus contributed jointly by the Evangelical and Reformed Church and by Church World Service, a division of the National Council of the Churches of Christ in the U.S.A.

The presentation of the vehicle's keys was made by Boyd B. Lowry *(second from right)*, director of C.W.S., to Mrs. John Kells *(right)*, president of the Karachi Y.W.C.A., at an informal ceremony on the Y.W.C.A. premises.

The microbus will be used by the Y.W.C.A. to continue and to expand its medical service in the Old Haji Refugee Camp. The transport will carry medical and relief supplies as well as volunteer workers to the clinic.

The project is under the leadership of Mrs. L. Vickers,

social service secretary *(fourth from left, standing)*. Mary A. Fox *(fifth from left standing)* of Australia is the general secretary. Others in photo are members of the Y.W.C.A. staff at Karachi and volunteer and refugee women workers at the Old Haji Camp.

CHURCHES PLAN STRATEGY FOR AID TO MIGRANTS

A TEN-YEAR plan for a massive assault by the Protestant churches in the United States on the unhealthy living and working conditions that beset the nation's migrant crop pickers will be launched at a National Study Conference in Washington, D.C., November 16-18. The master plan will serve as a detailed blueprint for action by the churches in their fight to eradicate social evils surrounding the use of migrant labor.

Chairman of the Goals Committee charged with responsibility for framing the ten-year plan is the Rev. Galen R. Weaver, secretary for racial and cultural relations on the staff of the Council for Christian Social Action, United Church of Christ, and chairman of the National Migrant Committee of the National Council of Churches, sponsors of the study conference. The conference will mark the fortieth anniversary of the churches' work for homeless migrants. Unprotected by minimum wage laws, unemployment insurance or other social legislation, these men and women who pick and pack America's crops are for the most part irregularly employed, inadequately paid and shockingly housed. Their health is uncared for and their children receive little schooling. The nationwide program for migrants sponsored by the National Council of Churches involves the services of forty year-round and 528 seasonal staff members, including more than one hundred young men and women volunteers from twenty-seven foreign countries on several continents, plus 8,000 local volunteers. Typical of their ministry are informal classes for children of migrant workers, such as the one shown in the photo, which are set up in many parts of the country.

RNS

The churches have called on leaders of government and private agencies to take part in next month's study conference. These include experts on welfare, labor, agriculture, transportation, education and health at both state and national levels. In addition, official delegates will be chosen by thirty-four state migrant committees, councils of churches and of church women, denominational home mission boards and the National Council of Churches itself. It is believed that the conference will constitute the most significant united effort ever made to help these workers and their families.

The ten-year strategy plan will be issued as a platform statement at the conclusion of the conference. Framed by the Goals Committee, it will be based on the findings of panels and work groups and on recommendations from eight prior regional workshops.

FUNDS AID THEOLOGICAL EDUCATION IN AFRICA AND ASIA

EXPENDITURES totaling more than $1,000,000 for theological education in Africa, Asia and Latin America were approved by the International Missionary Council's Theological Education Fund at a meeting held last summer in Edinburgh. One of the first decisions of the international committee that controls the fund was to set aside $100,000 for the development of a theological school at the university level in the Congo. This was described by Dr. Charles W. Ranson, director of the fund, as "an act of faith in the future of the Christian church in the Congo and a reaffirmation of the need for training the Congolese ministry."

The payment of this sum, as of all major grants from the fund, is conditional upon the fulfillment of certain requirements, including the raising of additional funds through local sources. In the case of the Congo, $50,000 must be raised through a representative group of churches in the Congo. The Theological Education Fund committee believes that with the restoration of order in the Congo the conditions can be met.

Other major grants were approved for various institutions in Africa and Asia. Grants totaling approximately $200,000 were made for library facilities in 213 theological schools and colleges. The committee also mapped plans to speed up its program to provide more adequate theological literature in the main languages of theological instruction.

The American Board of Commissioners for Foreign Missions (CC) is contributing $30,000 annually to the fund for a five-year period, and the Board of International Missions (E and R) is making an annual contribution of $15,000 over a period of five years.

CHRISTIANS MARK NIGERIAN INDEPENDENCE

PROTESTANT and Roman Catholic leaders sponsored special observances in conjunction with celebrations in Nigeria on October 1, when the independence of this solidly pro-Western and potentially most powerful black nation on the African continent was proclaimed.

The Christian observances underscored the successful work carried on by missionaries in this largely Muslim country during the past century or more. They focused attention also on the prospect of Christianity's continued growth in this newest member of the British Commonwealth. The entire month of September was set aside by the Christian Council of Nigeria as a time of private and public prayer for the spiritual and material welfare of this country of 35,000,000 people.

Methodists, Presbyterians, Baptists and Anglicans are the major Protestant groups in the country. The Protestant community numbers some 250,000 church members, with a body of adherents some four times that number. Catholics total close to 1,700,000 and there are over 500,000 catechumens being prepared for baptism. Between 15,000,000 and 20,000,000 residents are Muslims, living mainly in the northern area, and the rest are pagan, mostly animist.

Of particular interest in connection with Nigeria's independence from Great Britain was the recent action of the Church of Scotland's Eastern Nigerian Synod in granting full autonomy to the Presbyterian Church of Nigeria.

Both Protestant and Catholic leaders have voiced confidence in the future of Christianity in this country, where missionary groups have built thousands of primary schools, many seminaries and teacher-training institutions and great numbers of hospitals and clinics.

Shown in photo is the grave of Mary Slessor, famous Scottish missionary who worked among the people of the Calabar district from 1876 until her death in 1915. Photo was taken during a visit of Queen Elizabeth II as she prepared to lay a wreath on the grave.

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BOOKS

ONE WORLD, ONE MISSION

By W. Richey Hogg *(Friendship Press, $2.95, paper $1.50)*

THE past two interdenominational world mission studies, by accident or design, coincided with unusual and dramatic events in the Middle East and Africa. Obviously it would be difficult to maintain such a series of "scoops" indefinitely. On first consideration the adult study book for the coming year, *One World, One Mission,* may seem too broad in its scope and too loosely related to specific lands, peoples and events to generate enthusiastic interest.

I confess this was my first reaction. Now having read Dr. Hogg's book, I admit the reaction was unjustified. Dr. Hogg does something that desperately needs to be done in the Christian church today, and needs to be done even more because the surging secular events in the world tend to draw our fascinated attention away from the Christian imperative that must always be our first commitment.

One World, One Mission seeks first of all to call the Christian church back to its basic mission: witnessing to the world "God's sovereignty over all of life." It faces realistically the radical changes that have come in the missionary enterprise in the past few generations and points up the need for constant re-evaluation of the church's techniques to get the job done. No longer dare we think, for instance, in terms of "our missions" (denominationally or locally). Instead we must speak of "our share in the Christian mission."

Dr. Hogg surveys all too briefly the biblical foundations for "mission," reviews the history of the missionary enterprise and then describes new patterns already in operation around the world. Permeating his description of the new approach to the world mission of the church is a very clear understanding of the meaning of the word "ecumenical." Here is a dramatic and stimulating interpretation of that word any layman can understand, by one who is completely at home in world Christian circles and who, as teacher and administrator in India and presently as Associate Professor of World Christianity at Southern Methodist University, knows and appreciates what is being done interdenominationally in "the inhabited earth" (the root meaning of "ecumenical").

It would be difficult to find a more encouraging stimulus than *One World, One Mission* for those who have grown apprehensive about the future of the world church. The volume is full of informative statistics and illustrations that make it very readable. I would recommend the book to those people who have always had an interest in missions but need to be brought up to date on current trends. I would also suggest that it be read by every person serving on an overseas mission board, as an excellent short course on the total missionary program and opportunity of the church.

William C. Nelson
Chairman,
E and R Board of International Missions.

THE STORY OF THE REFORMATION

By William Stevenson *(John Knox Press, $3.50)*

ENLIGHTENED American religion today is suspicious and a bit fearful of the controversies associated with the Protestant Reformation. Remembering that the Reformation was an age of divisions and hot religious controversies, many Protestants prefer to forget their own history rather than to review it with interest or affection. Religious tensions in a Presidential campaign year serve to underline these concerns.

Yet we gain little by blandly ignoring the rock from which the Protestant faith was hewn. Charity ought always to be accompanied by righteousness and truth. Of all the Evangelical traditions, none has emphasized the heroic virtues more than Calvinism. Therefore, it is exhilarating to read an enthusiastic popular history of the Reformation written by William Stevenson, a stanch Edinburgh parson, in honor of the four-hundredth anniversary of the triumph of the Scottish Reformation.

His book aims to narrate the story of the Reformation as a whole in one short, simple volume. Nine chapters give balanced attention to Germany, the Anabaptists, Calvin, France, the Netherlands, England (including Puritans as well as Anglicans), Scotland and a summary sketch of "our Reformation heritage." This approach is similar to that of other excellent books on the Reformation by Roland H. Bainton, Harold Grimm, John P. Dillenberger and Claude Welch.

Though Mr. Stevenson overlooks Zwingli and the Swiss German Reformed tradition, he is more complete than Professor Bainton on reform in France and the Netherlands. And his treatment of seventeenth-century Puritan revolt together with sixteenth-century Anglican reform is instructive, though Mr. Stevenson is very sketchy on Congregationalist origins.

One has to say that there is little freshness in his over-all view of the Reformation, and in his dependence on secondary sources Mr. Stevenson betrays occasional thinness of scholarship. Yet his lack of scholarly heaviness adds verve to his story.

In his writing we catch a Whig vision of our forefathers fighting fanatically for Calvinism and freedom in Europe and America. The limitations of freedom in the views of the Reformers (and the limitations of the views of the Reformers on freedom) are not so clearly brought out. To call Luther's most fundamental keynote "freedom" or the "priesthood of all believers" hardly interprets Lutheranism adequately.

On the other hand, all of the various traditions of the Reformation are presented in a salty, sympathetic way, especially Calvinism and the Anabaptists. Bracingly Protestant, Mr. Stevenson moves around nimbly through his material and his narrative adds clarity as well as color to his dogmatic security and truthfulness. His book is an admirable job and an important one for those within the United Church of Christ for whom the Reformation still lives.

Lowell H. Zuck
Associate Professor of Church History,
Eden Theological Seminary.

LOVE: THE ISSUE

By Charles Burnell Olds *(Christopher Publishing House, $3.00)*

THERE is no doubt that the present crisis in world affairs is accompanied by an equal crisis in the inner life of mankind, in matters of faith and morals. And of the many books called out by this double crisis, there are two kinds—the books of technique and the books of conviction, conviction so deep that their authors are driven to the plainest of plain speech.

Dr. Olds' book is a book of conviction, governed by both wisdom and experience, an experience of many years in reaching actual agreement among men of differing creeds and outlooks who might be on terms of enmity but were capable of being brought to recognize a common ground both for faith and action. Using this courageous experiment as a clue, the author (former American Board missionary to Japan) explores the problems both of contemporary statecraft and of contemporary religion. The term "love," which announces his central theme as an identical element not alone among religions but also in the moral resources of those that profess atheism, is no mere sentiment but a stern demand. It is a serious call to review the fundamentals of our human position.

William Ernest Hocking
Professor emeritus,
Harvard University.

Books reviewed in these columns may be ordered from Pilgrim Press Bookstores, 14 Beacon Street, Boston 8, Mass., or 19 South La Salle Street, Chicago 3, Ill. Also Eden-Heidelberg Bookstores, 1724 Chouteau Avenue, St. Louis 3, Mo., or 1505 Race Street, Philadelphia 2, Pa.

OBITUARIES

MRS. ANNA ETHEL PAXTON ADAMS, 80, wife of the Rev. William F. Adams, M.D., retired E and R minister of Toronto, Canada, died August 21. Dr. and Mrs. Adams served for sixteen years in the Hoy Hospital, Yochow City, Hunan, China, and since their retirement have continued to support missionary enterprises. Mrs. Adams is survived by her husband, one son and four daughters.

DR. E. MERLE ADAMS, former superintendent of the Congregational Conference of Nebraska, died July 16 in Claremont, Calif. He was 75.

Born and educated in Nebraska, Dr. Adams received his undergraduate degree and an honorary doctoral degree from Doane College in Crete, Neb. Graduating from Oberlin Graduate School of Theology in 1916, he was ordained in Nebraska and served a number of churches there. Dr. Adams was superintendent from 1938 to 1945.

Survivors are his widow, a son, three daughters and eight grandchildren.

WORD HAS just been received of the death of Sister Marie E. Crusius of the Evangelical Hospital at Marshalltown, Iowa. She was 64 years of age. Following her consecration as a deaconess, Sister Betty, as she was known, spent her entire professional career at the Marshalltown Hospital. During most of this time she was medical record librarian. The Rev. Carl F. Crusius of Chicago, a retired Congregational Christian minister, and the Rev. H. A. Crusius, pastor of St. Paul's E and R Church of Menominee Falls, Wis., are brothers.

MRS. ANNA GRAUER of Cleveland, Ohio, widow of the Rev. Adolph Grauer, an E and R minister, died August 30 at the age of 74. Mr. Grauer served Zion Church, Cleveland, as organist and parochial school teacher until 1927 and then became pastor of Peace E and R Church, Shawano, Wis. He served this parish until his death in 1936. Mrs. Grauer is survived by one daughter.

THE REV. HUGH E. MAXWELL, retired E and R minister of Glenshaw, Pa., died August 8 at the age of 78. A native of Scotland, Mr. Maxwell was educated at the Institute of Technology and the Bible Institute, both in Glasgow. Following ordination in 1915, he served churches in Pittsburgh Synod. Surviving are his widow and three daughters.

THE REV. DR. JOHN ERNEST MERRILL, distinguished educator and college president in the Near East for more than forty years, died September 22 in Bellows Falls, Vt., at the age of 88.

Dr. Merrill, after graduating from the University of Minnesota and Hartford Theological Seminary, served as an educational missionary for the American Board at Central Turkey College in Gaziantep (Aintab), Turkey. In 1905 he became president of the college, continuing in the post when the school was removed to Aleppo, Syria, in 1924, and was renamed Aleppo College. Dr. Merrill returned to this country upon his retirement in 1936.

He leaves two daughters, one of whom is the wife of the Rev. Alfred H. Coons, Congregational minister in Windsor, Vt.

DR. HUGH PORTER, since 1945 director of the School of Sacred Music, organist and director of music for Union Theological Seminary, New York City, died September 22 in New York. He was 63.

Dr. Porter and his wife, long-time members of Riverside Church, were musical editors of the CC *Pilgrim Hymnal* published in 1958.

Born in Heron Lake, Minn., Dr. Porter received his undergraduate education at the American Conservatory of Music in Chicago and at Northwestern University, Evanston, Ill. His master's and doctoral degrees were awarded by Union Seminary.

Surviving are his widow, a son, a brother and two sisters.

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—WALTER M. HORTON

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LETTERS

St. Louis, Mo.

TO THE CO-EDITORS:

If there are any doubts as to the validity and costs of the Christian mission and service abroad, the heart-warming article by Ndabaningi Sithole, a product of missions, should help dispel them. "Africa wants white cooperation" *(See* United Church Herald, *September 8)* is one of the finest arguments for "mission and service" I have ever read. Here is the choice fruitage of many years of missionary sweat, toil and tears. How it should encourage missionaries and church folk at home! May we the more ardently support the missionary budgets with money, men and prayers.

Elmer H. Hoefer
Pastor, St. Peter's E and R Church.

★

Los Angeles, Calif.

TO THE CO-EDITORS:

I cannot agree with Huber F. Klemme *(See* United Church Herald, *September 8)* that the Council for Christian Social Action has done something creative and helpful by suggesting shifts in our nation's policy of deterrence. This is not to say that the statement is not helpful in other respects; it is. But the central thesis still seems to me highly doubtful. No amount of juggling or shifting can make a bankrupt policy workable. The policy itself must be discarded.

It seems to me that the winning of peoples to democracy or to communism will be accomplished not in the military arena but in the moral, political and economic spheres. Further, the greatest threat of war today lies not in calculated military aggression, but in the proneness of human beings to make mistakes. A "war by accident" could easily occur as the result of an object on a radar screen mistaken for an enemy plane, the onset of mental illness, a pilot dozing and veering off course, a moment of carelessness. And there is no deterrent to this kind of mistake or deviation.

As to working for approximately equal military power on both sides in order to negotiate for reduction and control of armaments, it would be hard to make a case for this approach historically, for it has been tried before and has been found wanting. Military power has a way of not remaining equal. A "balance of terror," whether implemented by nuclear or conventional weapons, is still terror—and terror does not deter any more than the threat of capital punishment deters murder.

I am glad to note that the social action group of the Methodists' Southern California-Arizona Conference has proposed unilateral disarmament on the part of our country. I only wish we could be as bold in our statement. If we of the United Church cannot agree on what is moral—and apparently we cannot with respect to armaments and war—let us at least unite in common sense and recognize that war is obsolete and armaments irrelevant in our kind of world.

Vance E. A. Geier
Associate minister, Mount Hollywood Congregational Church.

★

West Newton, Mass.

TO THE CO-EDITORS:

Each day's papers bring news not only of agonizing world problems but of one of America's responses to these problems to which our sensitivities are calloused. New Polaris missiles are successfully fired, capable of carrying death to millions in minutes. New submarines are equipped with atomic warheads capable of terrifying destruction. And now chemical, biological and radiological poisons causing horrible death within minutes or illness for months can be delivered to "the enemy" by America on only twenty minutes' notice.

It seems to me that we should gratefully ask you to reprint William Robert Miller's article on "Political realism and the risks of faith," which appeared recently in the *Herald.* It was a penetrating, honest, searching study of the dilemmas of both "realists" and "pacifists," and might open a new study and conversation among troubled men and women seeking Christian answers.

Each concerned reader might also consider it necessary to be equipped with facts for his thinking. A "must" for that is Norman Cousins' "CBR vs. man," in the July 23 issue of *Saturday Review* (available in reprint form). It could be used in study groups, churches, schools and colleges.

Readers may want to support the Hon. Robert W. Kastenmeier of the House of Representatives in his effort to promote two bills:

1. House Concurrent Resolution 433, concerning the use of poison gas and biological, radiological and chemical weapons—the "no-first-use" resolution;

2. A bill creating a National Peace Agency, which would mobilize research on the technology of disarmament, the economics of reconversion to peace, the legal and political structures required for the protection of peace and the training and fostering of a "Peace Service" personnel like our Foreign Service.

Readers may want to support or participate in some of the several peaceful protests against the Polaris missile development at New London, Conn., the deadly CBR research at Fort Detrick, Md., the nuclear submarines at Portsmouth, the developments for space war at Cape Canaveral. The Fellowship of Reconciliation, Box 271, Nyack, N. Y., can give facts about these nonviolent efforts to reclaim sanity for humanity.

In our own United Church, we of the United Church Peace Fellowship would welcome readers' thoughts and suggestions for implementing the belief that no violent solution exists today, and that our only hope is in "imaginative negotiation, skillful adjustments and willing interdependence," which flow out of a deep basic faith rooted, as Mr. Miller wrote, in "the judgment of God, whose supreme revelation we know in the cross of the pacifist Jesus."

Your thoughts?

Mary (Mrs. Ross) Cannon
Second Congregational Church.

★

Jefferson, Ohio

TO THE CO-EDITORS:

I wish to express my appreciation for the publication of the article, "What is the status of religion in Israel?" by Karl H. Baehr *(See* United Church Herald, *September 8).* There is probably no area of interest where there is more confusion among those who are watching the development of Israel. And misunderstanding of the status of religion in Israel and distortion of the facts available are damaging to a truly Christian appreciation of the strides this little state has made. . . .

Mr. Baehr's article, based upon his knowledge of Israel, his acquaintance with Israeli leaders and his efforts through the American Christian Palestine Committee to promote a better understanding of the problems that beset Israel and the Middle East, can do much to dispel the foggy thinking that seems to be a part of the general pattern in the United States, in both Christian and Jewish circles, regarding this facet of Israeli life.

Thank you again for publishing Mr. Baehr's article and may I also express my appreciation for the high standards of religious journalism that have been the consistent mark of *United Church Herald* since its inception.

Vincent B. Wayland
Minister, First Congregational Church.

(Continued on next page)

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

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(Continued from previous page)

Cleveland, Ohio

TO THE CO-EDITORS:

Last winter there was widespread discussion of the possibility that a member of the Roman Catholic Church might be nominated for the Presidency of the United States, and many persons—some perhaps motivated by prejudice or partisanship, others doubtless in sincere perplexity—raised the question whether membership in that church of itself made it undesirable for such a person to be nominated or elected to this office.

At that time, on January 31, 1960, the Council for Christian Social Action of the United Church of Christ issued a statement on "Qualifications for the Office of the Presidency of the United States," which spoke to this question and set forth some of the crucial considerations from the standpoint of responsible citizenship.

Now the Presidential campaign is in full swing, and a distinguished Roman Catholic layman has been nominated for this office by his party. Many of the same questions are being asked and for much the same reasons. The Council for Christian Social Action, it goes without saying, does not endorse candidates, though it hopes that all members of our churches will weigh their merits and the issues of the campaign fairly. It does, however, believe that the principles that it set forth last January are as true as they were then and, if anything, even more relevant.

For this reason it has requested me, as its acting director, to call to your attention the council's statement. We shall appreciate your giving it your careful consideration. The statement is as follows:

"The Council for Christian Social Action unequivocally states its conviction that no citizen should be denied nomination by a political party or election to the office of President on grounds of race, religion or ethnic origin.

"To accept as unwritten law, or to assume, that no Roman Catholic should be President of the United States would amount to a denial of fundamental American principles and would infringe liberties guaranteed by the Constitution.

"This does not mean that citizens may not ask questions about a Presidential candidate's character, beliefs and affiliations, including his religious beliefs and affiliations. Since the Roman Catholic Church is known to contain at least two opposing views of the preferred relationship between church and state and of the basis for religious liberty, it would be important to know the views of a Roman Catholic candidate on those issues. Religious affiliations must not automatically qualify or disqualify a citizen for any political office.

"Among the qualifications for the Presidency that voters should hold to be decisive

(Continued on next page)

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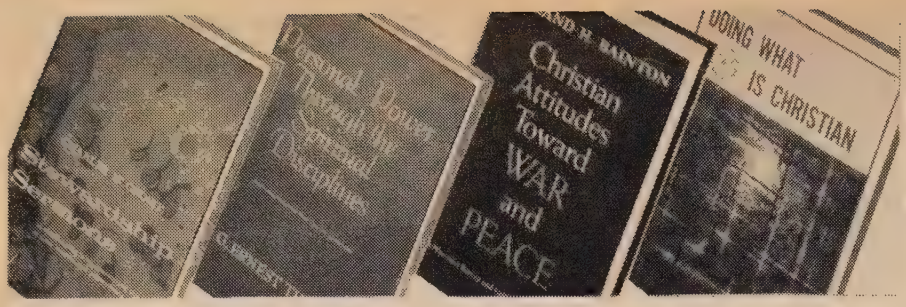

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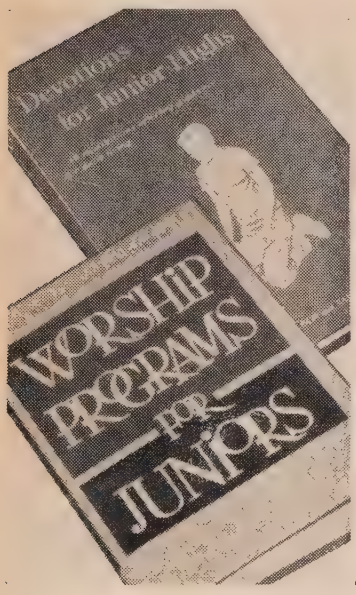

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"Once in the Presidency, the crucial question is not what influences are brought to bear upon him, but what response the President makes to such influences. The probable response can be judged in advance only by a study of the candidate's record and his publicly avowed positions on important issues. The interests of all religious and nonreligious groups must be taken into account by the President, whatever his personal religious affiliation. The important question is the fairness of his appraisal and his treatment of all influences and groups. The Council for Christian Social Action calls upon the members of the churches to participate in the electoral process as an important contribution to democracy and the public welfare. It urges church members to judge parties, issues and candidates on the basis of intrinsic merits, keeping in mind the many-sided demands and needs of our pluralistic society."

Huber F. Klemme

Acting director,
Council for Christian Social Action.

★

Salisbury, N. C.

TO THE CO-EDITORS:

It was with a great deal of interest that I read the article "The church and the mass media" in the September 8 issue of *United Church Herald*. Only two days before receiving this issue I had the experience of viewing Alfred Hitchcock's current film "Psycho."

Having read no reviews of the film, except for the usual advertising blurbs, and having received no word-of-mouth report from anyone who had seen it, I was totally unprepared for the most horrifying hour and forty-five minutes I have ever spent in a movie theater in my life.

The General Board of the National Council of Churches of Christ in the U.S.A. speaks of the "pathological preoccupation with sex and violence" and states that "this is symptomatic of a moral disease in our society, reflected in the mass media, and we confess that the churches themselves share in the responsibility for it." The article goes on to state that "the task of the churches . . . is certainly not to attempt over-all censorship. It is rather to take positive steps to help like-minded persons and groups to be wise stewards for the public good of these instruments that God

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has made available." What does all of this mean?

I have yet to either hear of or see in print any objection to this film from the Christian churches. Harry Golden did state during a trial in Charlotte, N. C., the other day that this film and one other currently showing in the Carolinas should be banned. Have we become so afraid of controversy, so afraid of taking a definite stand, so afraid of being less than sophisticated, that we extend approval through our silence to a film that exhibits adultery, multiple murders and the most extreme pathological personality ever put on film in the guise of "entertainment"? Did this film "expand man's horizons, deepen his sympathies and increase his dignity"? Did this film entertain?

May God help us if the bland acceptance of such a film by the public and by the churches is an indication of the moral and spiritual condition of man in our time. It would have ended on the cutting-room floor had the judgment of the gospel of Christ been brought to bear on it. I understand that there have been many films in the recent past and some coming in the near future that would have suffered the same demise had this judgment been brought to bear upon them.

If the churches are truly the custodians of our moral and spiritual inheritance, and if they assume the task of studying mass media and their effect on society, they must be ready to assume the responsibility for stating in no uncertain terms what *is* acceptable to Christian living and what *is not.*

Mrs. Peter P. Cooper

(See critique of "Psycho" by Mr. Mayes on page 16 of this issue. Ed.)

★

Middleboro, Mass.

TO THE CO-EDITORS:

I look forward to receiving *United Church Herald* each time. It is a terrific publication, so Christian, so broadening, so necessary to all churchmen in this day and age.

Lorena (Mrs. F. E.) Eayrs

★

New Haven, Mo.

TO THE CO-EDITORS:

I generally write when I don't agree with certain usages of art, and so I must write when I do, so that I can live with myself. I refer to "Church-school curriculum makes headlines" *(See* Herald, *September 22, page 26).*

I feel that this type of illustration will have good results. It is the type of picture that will communicate with a child. It has enough dream quality to let the child dream and exercise his imagination, without preaching. . . .

Ralph Dilthey

E and R layman.

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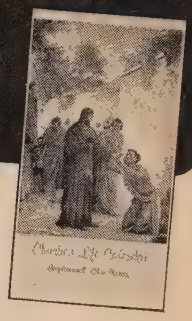

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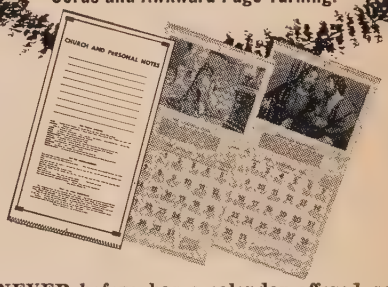

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Church and Ministerial RECORD

E and R Address Changes

ADAMS, ROBERT T. (G), to 5501 Harrison St., Kansas City 10, Mo.

BARZ, RAYMOND, Rice Lake, to R. R. 2, Fremont, Wis., pastor of Hope, (correction).

BEARD, THOMAS R., R. R. 2, Fairborn, Ohio, pastor of Byron Church, R. 3, Xenia, Ohio, (new).

DAUGHERTY, FRANCIS R., Lebanon, to 527 N. Pine St., Lancaster, Pa., assistant librarian, Lancaster Seminary and Franklin and Marshall College.

DAVISSON, WILBUR R., Ault, Colo., pastor of First Congregational, (new).

DEPPEN, PAUL E., 2119 Hillside Terrace, Akron 5, Ohio, (change of residence).

FEHNEL, RICHARD P., Millersville, to 212 Princess Ave., Lancaster, Pa., (change of residence).

FELICE, KENNETH E., Papineau, to 3N-735 Church Road, Bensenville, Ill., pastor of Immanuel.

GOLD, JAMES H., Nescopeck, to 32 E. Market St., Middleburg, Pa., pastor of the Middleburg Charge.

HOLLINGER, HAROLD C., Reading, to R. D. 3, Wernersville, Pa., (change of residence).

KROENLEIN, CARL F. (CC), Wichita, to Lenora, Kan.

LEHMANN, TIMOTHY (E), Edinburg, Va., to 229 Brattle St., Cambridge 38, Mass.

MAUTHE, JOHN H. (E), DeSoto, Mo., to 4325 Blow Ave., St. Louis, Mo.

PADEN, ROBERT N., Greenville, to Fairfield, Pa., pastor of the Cashtown Charge.

PUROFF, THOMAS C. (M), Ithaca, N. Y., to Apartado 2240, San Jose, Costa Rica.

RADER, WILLIAM H., Cincinnati, Ohio, to 17 Hebelstrasse, Basel, Switzerland, (postgraduate study).

SCHIEMANN, RICHARD, 263 Indiana St., Elmhurst, Ill., (change of residence).

SETTLAGE, ROBERT L., Malone, Wis., to R. R. 4, Van Wert, Ohio, pastor of the Van Wert Charge.

SLIGHTER, ALFRED R., 55 Merced Ave., San Francisco, Calif., (residence address).

SPOONER, DAVID T., 2550 Vestry Ave., Cincinnati, Ohio, associate pastor of Philippus, (new).

STRASBAUGH, CHARLES E., Grantville, to R. D., Thomasville, Pa., pastor of the Paradise Charge.

TOWNSEND, THOMAS N., R. 1, Box 30, Germantown, Wis., pastor of St. John's, (new).

VOLLE, ALVIN F., Bennett, to 602 First St., N. W., Elkader, Iowa, associate pastor of Peace.

WARBER, CHARLES (E), Tacoma, Wash., to 346 N. Fourth St., Payette, Idaho.

WEAVER, STACY I., to 1441 Lenox Ave., Bethlehem, Pa., (change of residence).

Code: G—In Christian service, but outside the E and R Church; CC—E and R ministers serving CC churches; E—Emeriti, retired or disabled; M—Missionaries abroad or under appointment.

CC Calls

APPLEWHITE, HARRY C., associate, Park Hill, to minister, Christ, Denver, Colo.

BREWSTER, HERBERT, Kapaa First Hawaiian, Kauai, Hawaii, to Thomas County Larger Parish (Halsey, Seneca, Thetford), Nebraska.

BURAN, JOHN M., to First, Abingdon, Ill.

BUSHMAN, RICHARD N., Port Byron, Ill., to assistant, Mayflower, Detroit, Mich.

CLARE, CURTIS R., Lake Murray, La Mesa, to El Cerrito, Calif.

CULP, LELAND, student, to Pleasant Valley, Willow Hill, Ill.

DAMRON, ROY, to interim, Waipahu Evangelical, Oahu, Hawaii.

DUNN, RICHARD, Methodist, to Tunbridge, Vermont.

EGGLESTON, HERBERT J., Kahului Union, Maui, to Waipahu Community, Oahu, Hawaii.

EKBERG, RONALD, to Union, Holly Hill, Fla.

HANSCOM, CLARENCE W., to Saugatuck, Mich.

HARRISON, LOREN, to Lily Lake, Maple Park, Illinois.

HASENYAGER, W. K., to interim associate, First Plymouth, Denver, Colo.

HERTEL, RALPH, to minister of Christian education and youth, Faith United, Chicago, Ill.

HETRICH, PAUL R., Trumbull, to associate, First, Branford, Conn.

HOBBS, WILLIAM F., associate, First, Jackson, Mich., to new church, Aurora, Colo.

HOGUE, BUFORD, to Christian Chapel, Collison, Ill.

HUMMEL, DANIEL, Nepaug, New Hartford, Conn., to Sibley, Iowa.

JACKSON, JAMES C., to Clanton Park United, Charlotte, N. C.

KAALE, JOHN F., to Westside, McCook, Neb.

KAPOO, EDWARD K., Morgan Park, Duluth, Minn., to assistant, Kawaiahao, Honolulu, Hawaii.

KINGSBURY, JOHN A., ABCFM, to Plymouth, Maywood, Ill.

KISTLER, RAY K., to First, Wyoming, Ill.

KOVACS, SANDAR, Tulsa University, to interim, Tulsa, Okla.

KRAFT, CHARLES L. JR., to First, Danville, Illinois.

MILLER, ELVERT F., Wahiawa Community, to Paia and Pookela, Maui, Hawaii.

MORSETH, DONALD C., First, Milbank, S. D., to Plainview, Neb.

NELSON, R. WINTHROP JR., First, South Windsor, Conn., to Parkview, White Bear Lake, Minn., December 1.

NICHOLS, DOROTHY, to director of religious education, Memorial, Pearl Harbor, Hawaii.

NORBERG, RICHARD C., Eden, Hayward, Calif., to superintendent, Northern California Congregational Conference.

REID, CLYDE H., to assistant director of field work and assistant professor of practical theology, Union Theological Seminary, New York City.

REID, WAYNE E., Pierce, Neb., to Seventh Avenue, Denver, Colo.

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AMM, HARRY, to Waiola, Lahaina, Maui, Hawaii.

HOMPSON, I. DAVID, to director of religious education, Plainville, Conn.

ILLETT, B. J., to Seagrove and Union Grove, N. C.

OODRUFF, HERBERT R., Ingle Chapel, Milton-Freewater, Ore., to Ferndale, Calif.

C Resignations

ENNETT, J. G., Burnt Prairie, Carmi, and Bethany, Willow Hill, Ill.

RIST, GEORGE P. JR., Bluff Hall, Payson, Ill.

NG, HOMER, assistant, United, Honolulu, Hawaii.

ALES, ALEXANDER S., Lawton, Okla.

ALL, CARL D., Bible Chapel, Robinson, Ill. Mr. Hall will continue to serve Hunt City in Willow Hill and Brockville, Newton, Illinois.

OHLBAKER, CHARLES, Baptist, Melville Union, Godfrey, Ill.

OWRIE, ERNEST B., Centerbrook, Conn., to study at Yale University Divinity School.

USGRAVE, GERALD R., Plymouth, Robinson, Illinois.

MAN, RALPH E., Buda and Neponset, Ill.

IERCE, H. DOUGLAS, Baptist, South, Wardsboro, Vt., to retire.

RUDDOCK, DAVID H., Illini, Warrensburg, Ill.

ABINE, RONALD, Methodist, Federated, Fairlee, Vt., to teach.

HANNON, THOMPSON L., Community, Dallas, Texas.

TEALE, ARTHUR E., South, Granby, Conn., to retire.

TOWLE, MRS. EVELYN T., minister of Christian education, Bethany, Montpelier, Vt.

VIGNE, WILLIAM G., Methodist, Federated, Waitsfield and Warren, Vt.

WRIGHT, T. FRED, Wakefield, Va., to retire.

CC Anniversaries, Ordinations, Installations and Recognitions

BARRY, MR. AND MRS. JOSEPH E., Baptist, commissioning as ABCFM career missionaries in Near East, United, Scottsdale, Ariz.

BELDAN, WILLIAM E. JR., ordination and installation as minister of East Brookfield and United Federated, Williamstown, Vt., June 19.

BERGE, LOWELL E., ordination and installation, Creighton, Neb., September 11.

BORDEN, MYRA T., Baptist, installation, Westminster West, Vt., June 26.

BRENNING, ABRAHAM, First, Loveland, Colo., recognition, June 19.

CONGREGATIONAL CHRISTIAN HOME FOR CHILDREN, Elon College, N. C., ground breaking for new cottages, September 4.

GIBSON, F. DONALD, recognition, Community, Gilman, Iowa, September 18.

GOWING, PETER G., commissioning, Stratford, Conn., August 7, to ABCFM missionary in the Philippines.

HENDERSON, Colo., ground breaking for new

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sanctuary and educational building, August 14.

KELLY, JOHN R., installation, First, Burbank, Calif., September 18.

NORTH ADAMS, Mass., First, dedication of Christian education building, September 18.

NORTHAMPTON, Mass., Florence, dedication of new building, September 11.

RICHARDS, WILLIAM, minister emeritus, Cambridge, Neb., 50th anniversary of ordination.

RIVERTON, NEB., 75th anniversary, October 2.

ROOKS, C. SHELBY, Lincoln Memorial, Washington, D. C., dismissal, September 11.

RUTLAND, Vt., 100th anniversary of dedication of church and ground breaking for new education building, June.

SMITH, BENJAMIN L., ordination and installation, Orwell, Vt., August 14.

TAYLOR, ALVA M., installation, Garrison, N. D., September 13.

THIEL, PETER J., San Leandro, Calif., 60th anniversary of ordination.

THOMPSON, I. DAVID, ordination, First, Troy, Ohio, September 4.

E and R Ordinations

BEARD, THOMAS R., Pleasant Valley, Dayton, Ohio, August 28.

DAVISSON, WILBUR R., St. Peter's, Inman, Kan., September 4.

SPOONER, DAVID T., First, Fostoria, Ohio, September 4.

E and R Installations

BEER, HOWARD W., St. Luke, Speedway, Indianapolis, Ind., September 11.

BUCHHOLD, LOUIS JR., Trinity, Rockwood, Pa., September 4.

CLEWELL, RICHARD N., St. Paul's, Springfield, Pa., September 11.

EHRHART, ELDEN E., McClure Charge, Central Pennsylvania Synod, September 4.

FOGLE, CHARLES E., associate pastor, Maxatawny Charge, Lehigh Synod, September 11.

FREED, RALPH A. JR., St. John's, Defiance, Ohio, September 11.

GESKE, ARNOLD W., Friedens, Warrenton, Mo., September 4.

GROFF, RAYMOND D., assistant pastor, St. John's, Lansdale, Pa., September 18.

KETTERING, NEIL L., Zion, Millersburg, Ind., September 4.

KOCH, ROBERT J., St. Paul's, Marshall, Okla., September 11.

KRATZAT, HAROLD L., Salem, Darmstadt, Ind., June 26.

LEONARD, LAWRENCE A., St. Mark's, Burlington, N. C., September 11.

ROYSTER, WILLIAM C., St. Paul's, Cibolo, Texas, August 28.

SNIDER, FRANK W., St. John's, Burlington, N. C., September 4.

TOWNSEND, THOMAS N., St. John's, Germantown, Wis., September 11.

WAGNER, STANLEY J. JR., St. Paul's, Harri burg, Pa., September 11.

Newly Vacant E and R Pulpits

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Northwest Ohio Synod—St. Paul's, Roc ford; Whetstone-Sulphur Springs Charg

North Wisconsin Synod—Community, S Germain; St. Paul's, Malone; St. Paul' Sheboygan.

Philadelphia Synod—Nockamixon-Tinicu Charge, Pennsylvania.

Potomac Synod — Lovettsville-Brunswic Charge, Lovettsville, Va.; St. John' Middlebrook, Va.

Received into E and R Membership

CORBITT, GEORGE R., Woodsfield, Ohio, b Southeast Ohio Synod, from the Co gregational Christian churches, June 1

MARTIN, THEODORE W., Van Wert, Ohio, b Northwest Ohio Synod, from the Bibl Presbyterian Church, October 18.

TOWNSEND, THOMAS N., Germantown, Wis by South Wisconsin Synod, from th Congregational Christian churches, Sep tember 8.

E and R Deaths

MAXWELL, HUGH D., Glenshaw, Pa., Augus 6, in retirement.

NEUMANN, HILMER E. J., pastor of Pric Hill Evangelical and Reformed Church Cincinnati, Ohio, September 19.

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CHRONICLE

Sailings, arrivals and other information about missionaries of the Board of International Missions (E and R) and the American Board for Foreign Missions (CC).

CC Arrivals from the Field

During September:

In Boston: The Rev. Dr. and Mrs. David C. Ensign of the Near East Mission and the staff of the Near East School of Theology in Beirut, Lebanon, for furlough with their three sons.

Ruth Bartlett of the Japan Mission after completing a two-year term as teacher at Kobe College, Nishinomiya, Japan.

In New York: John B. Garner of the Near East Mission after completing a special one-year term at Tarsus College, Tarsus, Turkey.

The Rev. Dr. and Mrs. Raymond D. Blakney of the Near East Mission. President of Pierce College at Elleniko (Athens), Greece, since 1957, Dr. Blakney will participate in the Christian Higher Education Fund campaign.

The Rev. and Mrs. Kenrick M. Baker Jr., of the Mission of Fellowship to the Churches of Europe for furlough.

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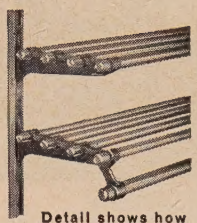

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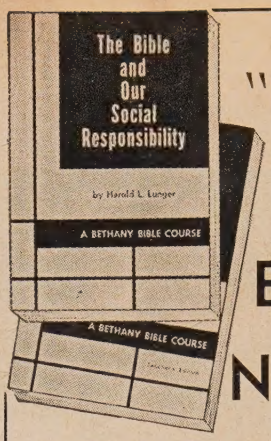

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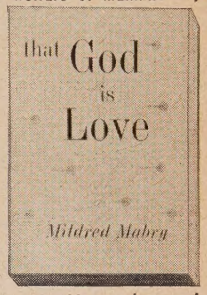

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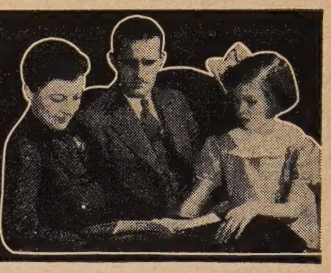

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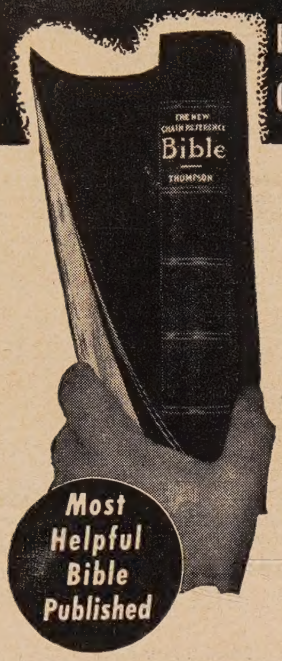

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